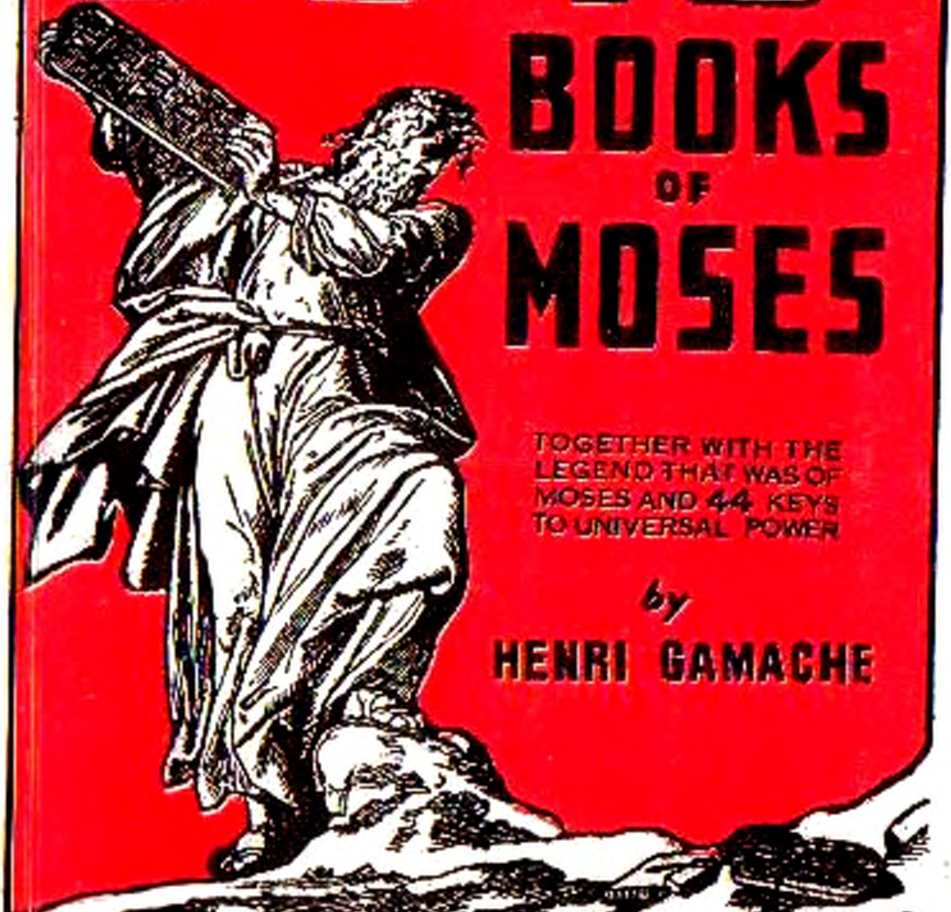
MYSTERY OF THE LONG LOST

8TH 9TH AND 10TH BOOKS OF MOSES



TOGETHER WITH THE
LEGEND THAT WAS OF
MOSES AND 44 KEYS
TO UNIVERSAL POWER

by

HENRI GAMACHE

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8th, 9th and 10th
BOOKS of MOSES

together with
the legend that was of Moses
and

44 SECRET KEYS TO UNIVERSAL POWER

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CONTENTS

The Legend That Is of Moses the Man and Moses the Magician

Chapter I Moses In Egypt
Chapter II Moses and the Mountain
Chapter III The Miracles of Moses in Pharaoh's Court
Chapter IV The Magic of Moses Wrought Across the Red Sea
Chapter V Moses' Supreme Achievement

How the Sacred Writings of Moses Were Lost

Chapter I The Beginnings of Israel
Chapter II The Biblical Theory
Chapter III The Modern Theory
Chapter IV The Lost Books of Moses
Chapter V What Lay Hidden in the Lost Books?

The Book of Miscellaney

pter I Origins of Modern Mosaic Influences or "The Great Voodoo Man of the Bible"
ter II The Influence of the Kabbalah and its Mosaic Origin
ter III CURIOSA or 44 Secret Keys to Universal Power

THE LEGEND THAT IS OF MOSES THE MAN AND MOSES THE MAGICIAN

CHAPTER I.

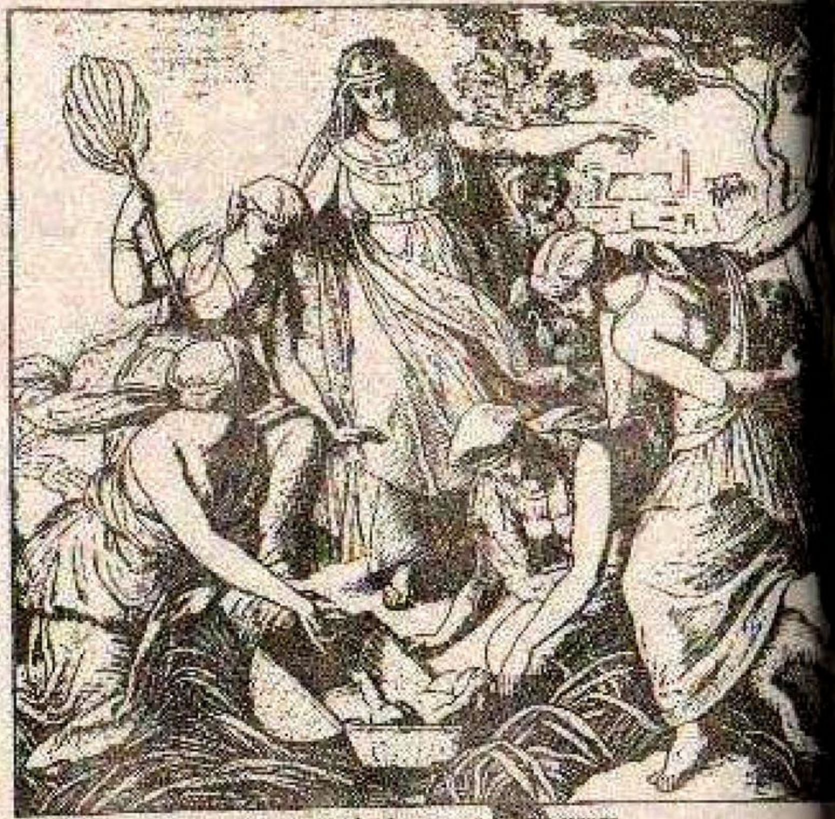
Moses In Egypt

The trouble with most biographies of Moses lies in the fact that because he lived so long ago, most of us have a tendency to take the Bible Story just as it has been set down there. When we accept that story we are left with a feeling of awe and reverence and we do not see Moses in his true light.

Because of this, few of us have gotten a true close-up picture of Moses and fewer of us still know from whence he came, how he lived, what he did in life and how he died. The story as most of us know it is filled with gaps that need filling in.

Bearing this in mind your author sets forth the following story of Moses in a manner which, it is believed, will 'humanize' the man who lived so long ago and make him seem like one of our own contemporaries.

History has it that Moses was born in Egypt, the son of the Slave Amram and his wife, Jochebed, at a time when the Hebrews were held in bondage by the Egyptians. That the new-born babe might escape the Pharaoh's decree of death for all male children born of Hebrews, the parents decided upon placing the babe upon the bosom of the Nile in a basket made of bullrushes. It was their hope that by some divine grace it would be found by someone other than Hebrew who would claim him and raise him in loving kindness.



PHARAOH'S DAUGHTER FINDS MOSES.

Miriam an elder sister of the infant Moses was told by her mother to place him upon the bosom of the river and to watch his tight little craft bear him down stream until it was out of sight.

It was Miriam who later came running to her mother to report that the baby had been found by the Princess Royal, the only daughter of the Pharaoh, while she was bathing in the River Nile. Miriam told how the Princess had fancied the babe and had carried it off with her.

That is how it happened that Moses came inside the walls of the palace where he was reared as the son of the Princess and became heir to the throne of Egypt — second only to the Princess' brother, Ta-Phar.

From an early age the child Moses showed an inquisitiveness after things that astonished everyone. He was forever asking questions and would not be content until he had the answers. He would slip away from his tutors and go into the forbidden precincts of the temples where the Egyptian priests lived and worked.

Because of his tender age the priests tried to put him off whenever he asked to be taught the mysteries of omens and signs and to have explained to him the power of prayers and sayings on seals and tables in the temples. But all throughout his youth he kept up his visits to the temples, learning more and more of the priestly codes and mysteries.

But because he was a Prince of Egypt. Moses was educated in other ways, too. He learned to ride as well as manage the swaying war chariot behind charging horses. He learned to wield the sword and mastered the strategy of war. But there was always a thirst in his soul for the knowledge of deeper things.

Then one day he heard a strange tale from an ancient stablehand. It was the Legend of a Book which Thoth himself was said to have written with his own hand; a Book, which when read, would bring all knowledge and power to the finder. And the Book was said to be at Koptos, buried in the middle of the River and guarded by a deathless Snake. It was then that Moses determined to seek it out.

By this time the priests could no longer put off Moses because he had grown to be a great soldier and a powerful Prince and they recognized that his mere presence in the temples gave them prestige. That is how it happened that Moses learned all the priestly tricks. He saw in them the means of tainting men's minds with fear of the unknown. He saw how the priests were able to wield such influence over the masses by their magic. He saw how they kept the people subjugated and in awe. But it was not these tricks that he was seeking.

He was looking for a Way of Life.

At an early age he recognized the injustices which had been perpetuated against the Hebrews and although it revolted him and he had no heart for it, there was little that he could accomplishe to better their condition, for the Pharaoh would not be moved.

This was understandable, for did not the Hebrews carry out every menial task within the Kingdom? How could the decadent Egyptians survive without the Hebrew Slaves to carry on the work of the land?

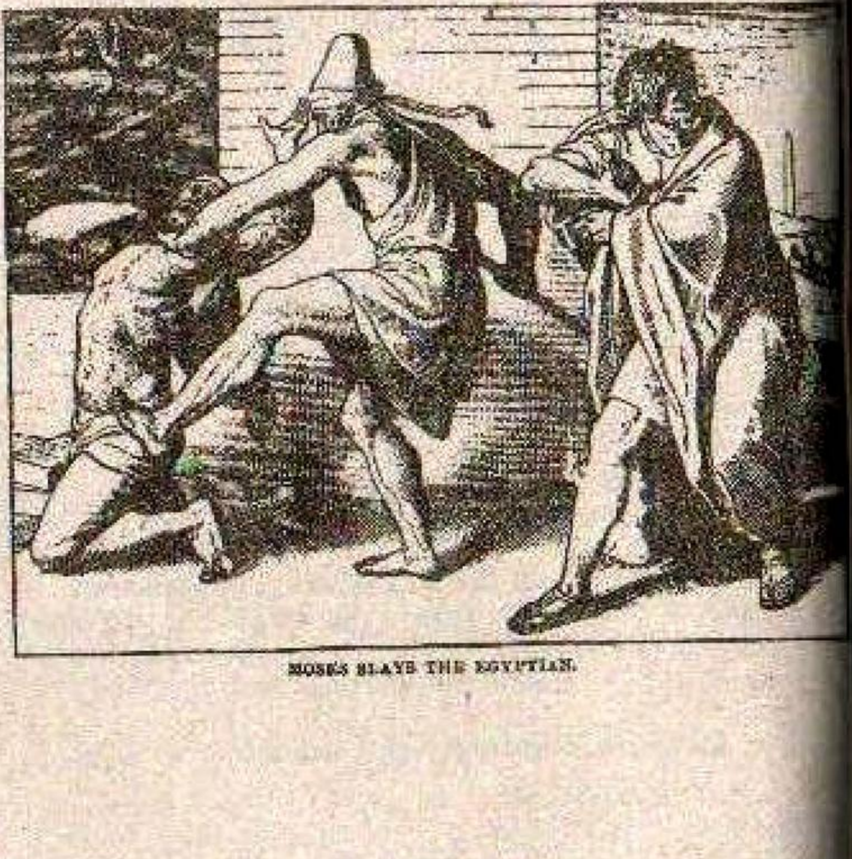
This attitude of Moses did not come about because of his kinship with the Hebrews, for at that time Moses believed himself to be an Egyptian and a Prince of the Kingdom. It was only the utter injustice of the situation and the greatness of heart of the young man Moses, that made him feel what he did.

One day, while riding through Goshen — that part of Egypt which had been set aside for the use of the Hebrews — Moses noted the brutality of an Egyptian overseer who was beating the toiling Hebrews. Anger welled up within Moses at such unwarranted brutality — anger which caused him to strike the overseer and kill him with a single blow.

Word of this hasty action soon was brought to the Pharaoh who gave out the order, according to the Law, to have Moses seized.

But Moses, hearing the hue and cry against him decided to forsake the palace and travel into the desert to seek the answers to the many questions that had come to him so often in the years just past.

He was still seeking Truth and a Way of Life!



MOSES SLAYS THE EGYPTIAN.

CHAPTER II.

Moses and the Mountain

After an uneventful time of wandering he at last came to the banks of the Red Sea and he crossed over and he was not now of the House of Pharaoh — *for he had crossed over.*

He joined a caravan of desert Nomads and travelled East across the sands toward Midian until early on the next afternoon he saw his first Mountain. It was a sight which stirred something deep within him. This Mountain was called *Horeb* by the people on one side of it while the natives on its other side called it *Sinai.*

There was a certain fascination in this Mountain for Moses. Like a Lodestone it attracted him. That is how he first came to go up the Mountain.

It was on the lower slopes of this Mountain that he met Jethro, an old chief who was wise in the way of all old men and who had the Gift of reading thoughts out of one's head. Jethro was the father of seven daughters the eldest of whom was Zipporah. It had been Jethro's chief regret that he had had no son to whom he might impart his wisdom and knowledge of the things of nature.

It was only natural, then, that he should take Moses for his son for the two had many things in common.

In the placid days that followed, Moses found Peace and Contentment in tending to the herds and absorbing much knowledge of the ways of earth and sky and nature, of the secrets of the trees and grasses, of herbs and roots and of all the animals of the Mounsain.

Jethro was a good teacher. He had a wisdom that could not be found in books. Jethro told Moses all about the Mountain; that it was Holy Ground; that there was a God "up there" but he forbade Moses to go up until he "was ready".

The years passed. Jethro grew older and Moses became strong in his influence among the Midians but he had no wish to govern for he was sick to death of the way that Power went to a man's head. Back in Egypt he had seen the evil that Power could bring, and he wanted none of it.

All he did was study and perfect feats of Magic that even surpassed those of the now ancient Jethro. He had but to raise his hand and the people of Midian stood in awe. The Cushite priests, who for a long time had known the art of changing water to blood, he exceeded by causing springs and streams and even rivers to run red all day.

He learned the Secret Key to command the Power of Flame. He could bring disease upon cattle or dispell it at will. He could produce swarms of insects or reptiles at will. He saw the snake that arose from the Altar Incense as the symbol of the Presence of God and he learned to control it and make it hover near the altar.

So many were his powers that the Midians felt that he had the Keys to God that so many had sought for in vain. But Moses knew differently. He knew that all these were tricks of Natural Magic. He knew in his heart that there was ANOTHER WAY — the TRUE WAY, but that he was not the Master of it.

Then after twenty years on the Mountain, Moses learned of Pharaoh's death and he decided to return to Egypt — not to the palace — but to Koptos to seek out the Book guarded by the deathless Snake; so after brief preparations he bade farewell to Jethro and made his way Westward toward the Red Sea and Egypt, the land of his birth.

When he came to Koptos he went straight to the temple of Isis and made an offering to her and he sunk a shaft into the water at the middle of the River and descended there to seek the Box in which the Book was said to rest. And he found it, wrapped with scorpions and snakes which he caused to lie as if asleep. Then he met the guardian of the Box, the Deathless snake and for three days they fought until the Snake gave no further resistence.

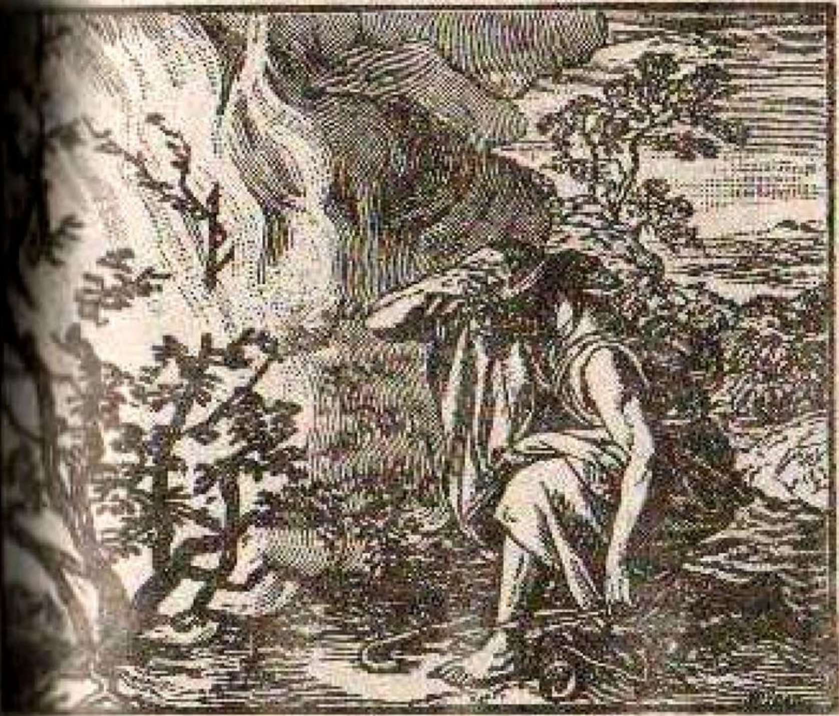
Moses opened the iron box and found therein a box of bronze and in the bronze box was a sycamore box and in the sycamore box was a box of ebony and ivory and in that lay a silver box and in the silver box there rested a box of gold and in that box — *there was the Book!*

Moses lifted out the Book and as he read, the Light went before him and the Darkness after him. He was able to hear the Voice of Darkness and the Voice of Lght and he knew then that he could command the heavens and the earth and the sea. He knew that he knew the language of all God's creatures of the earth, the sea and sky and he knew that there was a Divine Power within him for he saw the sun and moon and the stars as no man had ever seen them before. What he read in the Book he wrote down on a piece of virgin papyrus and thereafter washed off the writing with a kind of beer which he drank that each sign and symbol thus put down would permeate his entire being and stay in his mind and soul forever.

Then he returned the Book to the golden box of ebony and ivory and that in the sycamore box and that in the bonze box and that in the iron box, just as it was in the beginning. Then he returned them all to the guardianship of the Deathless Snake with the admonition to watch over it to the end of Time.

Having Found the Way, he returned to Midian to tell Jethro of his new found Power.

Shortly thereafter, Moses was on the Mountain with his flock. He was gazing at the pale blue sky with a far off look in his eye. He was thinking of the curious ways of Life. For a moment he brought his glance back to earth that he might find his way around a boulder that lay in his path.



MOSES AT THE BURNING BUSH.

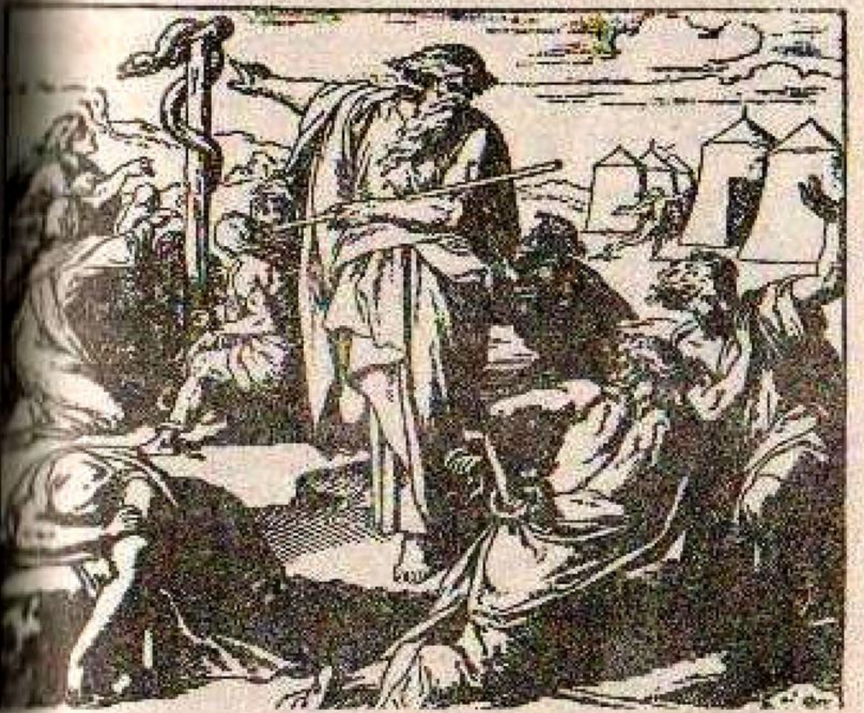
Rounding the boulder his startled gaze was met b a bush which suddenly burst into flame — a furiou intensity; yet flame which neither charred the limb nor consumed the leaves thereon.

Moses was asking himself what strange phenomen of nature thus presented itself to him, when from ou of the thin nothingness of air he heard his name an the command to remove his shoes. Then Moses knew that it was God who had spoken and that he had tro on Holy Ground.

When he had removed his shoes and turned around he beheld a venomous snake before him and he mea to flee but again he heard the Voice commanding hi to lift the Serpent by the tail — which he did, notwithstanding his great apprehension.

And as he seized the snake, a strange emotio seized him, for instantly the snake became the *image* o *a snake* and the snake was at once a rod and a staff and the rod became as a part of him, just as an arm or a leg. And it *was* the rest of him!

Then Moses heard the Voice again The Messag that the Voice conveyed was that Moses must go dow into Egypt to tell the Hebrews that He of the Voic was their God and that He would lead them, unde Moses' earthly tangibility, into that place which He ha provided for them. And Moses promised, for he ha seen the Sign.



CHAPTER III.

The Miracles of Moses in Pharaoh's Court

It happened that at that time there was strong and influential man among the Hebrews in Goshen. This man was Aaron, and he was Moses' brother although he did not know it. Moses sent for Aaron so that when they returned to Egypt their entrance into Goshen would not be without some importance.

So when Moses and Aaron at last came among the Hebrews, great was their anticipation for the word had gone before them that Moses and Aaron were bringing a new God for them to worship; a God who would bring them relief from their thankless tasks and lead them out of Slavery in Goshen into the Promised Land.

After their initial period of rejoicing, the Hebrews wanted to see their new God, for their unbelief was appalling. They saw no likeness of a bull like Apis, nor a cow like Isis, such as the Egyptians worshipped and they wondered what manner of God was theirs that had not even an altar; not even a name.

It was hard for the Hebrews to understand that their new God was a God of Justice and Right; the God of Redemption. But the Hebrews did begin to hope and to have faith that what Moses told them would come to pass. The seeds of victory had been sown and they began to sprout.

Not long after that Moses took his rod in his hand and went with Aaron to see the Pharaoh and Moses told how he had been commanded by God to lead the Hebrews out of Egypt *because they were a people.*

The Pharaoh laughed because he knew them only as slaves; as chattel; as possessions of high value since they toiled ceaslessly to heap coals upon the fires of his extravagance.

Moses told Pharaoh of the Power in his right hand and in his rod and he told of strange arts with which his God had invested him. But Pharaoh scoffed, for were not his priests adept in secret sciences and magical arts?

Then it was that the Pharaoh commanded his priests to perform a feat of Magic; so they threw down their rods which turned into writhing snakes. Thereupon Moses handed his rod to Aaron and commanded him to throw it down. Aaron did as he had been told and the Rod of Moses turned to a writhing snake, which swallowed each of the snakes which the priests had conjured up.

Moses went away because he was not yet ready to make all his Power manifest. He wanted Pharaoh's priests to conjure up a miracle so awsome that when the rod was raised to countermand the spectacle, Moses' victory would be in greater glory still.

Moses returned to the place on another day and in the presence of the Pharaoh lifted his rod and said that the Lord had spoken. That was all. But thereafter it was found that all the water had been turned into blood. The wells, the springs, the Rivers ran red blood and all Egypt thirsted even to the cattle and the beasts of burden.

In vain the Pharaoh called upon his priests to cast back the spell of Moses, but they could not so Pharaoh sent for Moses and Aaron. His priests could change water to blood, he told them, so did that prove that the Power in Moses' Staff was so great? He commanded Moses to come another day with a greater miracle. So Moses went away.

On another day Moses came again to the Pharaoh and raised his rod in his right hand and frogs by millions rose from the garden pond and all lakes and ponds and streams and rivers, and they made their way in all directions. Big and little, they were, and of all kinds, until the citizens cried out for relief, but there was no relief. At Pharaoh's request Moses raised his rod and all the frogs hopped back into the lakes and streams and rivers and dissappeared. Moses went away.

But the Pharaoh sent for Moses on the morrow and he told Moses that his priests could duplicate the feat of sending frogs; and they did — until the Pharaoh told them to stop. But the priests could not stop and frogs kept coming, big and small, hopping in all directions.

Then Moses raised his rod and the frogs stopped coming and those that were alive hopped off into the streams and lakes and ponds and disappeared. When Moses went away this time, it was with the promise that on his return he would show a greater sign from God.

Moses came to the palace for the fourth time and told the Pharaoh that he had yet another Sign from the Lord telling the Pharaoh to let the Hebrews go.

Again the Pharaoh scoffed and said that he had seen no miracles that he himself had not been able to duplicate. Then Moses, before the assembled Court of Pharaoh, raised his rod in his right hand and pronounced on all Egypt, save Goshen, the plague of lice.

At once there was a writhing and an itching on every body in the land and great was the suffering. They knew it was the Finger of God. All the cures and balm and ointment of the priests were of no avail. For a whole month Moses left them thus that they might consider and repent.

On a fifth occasion, Moses went to the palace to ask in God's name the release of His people but the Pharoah refused. The staff in Moses' right hand was raised again and now the hum of wings filled the palace halls. A plague of flies had come upon the land. Pharaoh fled; the priests fled, but the outside was no haven. The air was dark and thick with flies until they smothered the very food and drink and caused a general retching and nausea in the populace.

Then the nobles came to Pharaoh and they told him to offer bribes to Moses to remove the plague; to give him anything except the Hebrew Slaves.

Pharaoh sent for Moses and he offered bribes which Moses shunned while repeating his demands for the release of the Hebrews. It was then that Pharaoh promised to send a messenger on the morrow with official word that the Hebrews might go forth from Egypt to serve their God in the wilderness. So Moses raised his rod in his right hand and the plague of flies disappeared from Egypt.

When no messenger came on the morrow with the Pharaoh's promised word, Moses and Aaron went a sixth time to the palace. There was hidden wrath in the heart of Moses and unconcealed laughter in the mouth of Pharaoh since he knew that he had humiliated Moses by a promise which only he, the Pharaoh, could fulfill.

Moses raised his rod in his right hand again and he told Pharaoh that all over Egypt the cattle would die; and for three days they fell from weakness into death. Again Pharaoh sent for Moses and begged him to take off the plague and Moses did.

The populace was tired of these plagues and urged the Pharaoh to let them live in peace but Pharaoh's pride was great and he renounced his word.

There in the palace, Moses walked to the fireplace and taking a handful of ashes therefrom, tossed them into the air toward heaven and keeping his right hand raised until the ashes scattered to the four winds he pronounced a plague of boils on all Egypt, save the Hebrews in the land of Goshen. All Egypt groaned and suffered from the lowliest even to the Pharaoh. Ten days they suffered until Moses returned. Even then the Pharaoh broke his promise.

It was then that Moses told the Pharaoh that since he believed that his magic was greater than the Lord's, he would bring a deadly storm of frozen rain in balls so big that would strike down both man and beast. At this the Pharaoh laughed for here, surely, Moses had at last over-reached himself. Surely it could not be in a land that knew not rain, much less the cold. But the people came to the appointed place and Moses raised the rod in his right hand. Forks of lightning flashed across the heavens and the thunder roared. Then the hail fell like shot from heaven and the people fled in fear and wonder and not without hurt.

Pharaoh was frightened, too, and he promised that the Hebrews could go but as soon as the skies cleared he sent battalions of his soldiers to guard Goshen against the leaving of the Hebrews.

That is why Moses again raised his right hand with the rod. The East wind rose and on the wind came a low sound that grew in intensity as the skies of Egypt grew darker and darker with countless millions of locusts.

The servants and Nobles of the Pharaoh came before him and they told how every grain of wheat every leaf, every last blade of grass, all the herbs in the land (not already destroyed by the hail) had been food for the devouring horde. They told him how the West Wind Came and how, when destruction had been complete, caught up the locusts and bore them Eastward into the Red Sea.

Again the Pharaoh made his promise, but he wished to know how long the Hebrews would be gone and Moses told him that he could not say at which the Pharaoh sucked the promise back into his mouth.

Only a sardenic laugh came from Moses who promised Pharaoh the Plague of Darkness on all Egypt. Pointing heavenward with his rod, the mid-afternoon sky began to darken — not with clouds, because the skies were cloudless. The dimness grew to utter, utter darkness like a great void and all Egypt was like the inside of an ancient tomb.

The priests said that the sun had died and the chill that came over the earth was as great as the chill of fear in their hearts. For three days the darkness lasted until Pharaoh, considering the loss of the Hebrews less a sacrifice than rulling a dead land, called for Moses.

But before Moses came, the dead darkness began to fade and the stars came out and Pharaoh lost his fear so he told Moses that he could only compromise: The Hebrews could go but they must leave their flocks behind them. Moses could not agree to this. All or nothing it must be. Then Moses told the Pharaoh that never again would he come to him but that he would try one last time to show his Authority by a Sign from God — a Sign so awful that Pharaoh must listen and agree.

That is how it happened that when Egypt awoke the following morning there was a new sound heard throughout the length and breadth of the land. A great, mournful cry, it was; the same cry that had been torn from the throats of Israel years before.

Throughout all Egypt were the first-born dead — except in Goshen where each Hebrew door was signified by three marks of blood.

Pharaoh looked upon his own first-born and wept and there was blood *inside* every house in Egypt except in Goshen where the blood was *outside* on the door.

Moses sat in his house and waited for the word he knew would come in the wake of such calamity. And it came. There was great rejoicing in Goshen; but there was no rejoicing in the heart of Moses. There was only pity and great heaviness. His task was just begun.

The rejoicing in Goshen died young for Moses gathered Miriam and Joshua and Aaron and Nun and gave the order that that very night all Israel must be on the move.

They headed for the Wilderness toward the Red Sea and they brought the bones of Joseph with them in a carved casket.

All through the early hours of the night they pushed back the weary miles, marching on an unmarked trail that some feared led to doom. There was doubt in many minds and misapprehension grew till Moses thought to set their minds at ease.

Calling a halt, he pointed straight ahead where a Pillar of Light glowed brigtly, but without flame. The mutitude gaspel but Moses put them at their ease. This was the Sign of the Presence, he told them; by night a Pillar of Fire; by day a Cloud, to guide them out of the Wilderness into the Promised Land.

Back in Egypt, meanwhile, Pharaoh awoke that morning to be met with silence for there were no Hebrews in all Egypt to do the tasks that must be done. Great was Pharaoh's wrath as he called for his war chariots for he was determined to slay Moses and to bring the Hebrews back into Slavery.

The thunder of six hundreds chariots filled the city and the thunder rolled across the desert toward the Red Sea where Moses and the host of Israel was encamped.

Great was the confusion among the Hebrews as the Pharaoh's chariots approached. Moses stilled them with a motion of his hand and pointed at the Pillar of Cloud which, unfolding, dropped a curtain down between the host of Israel and their pursuers.

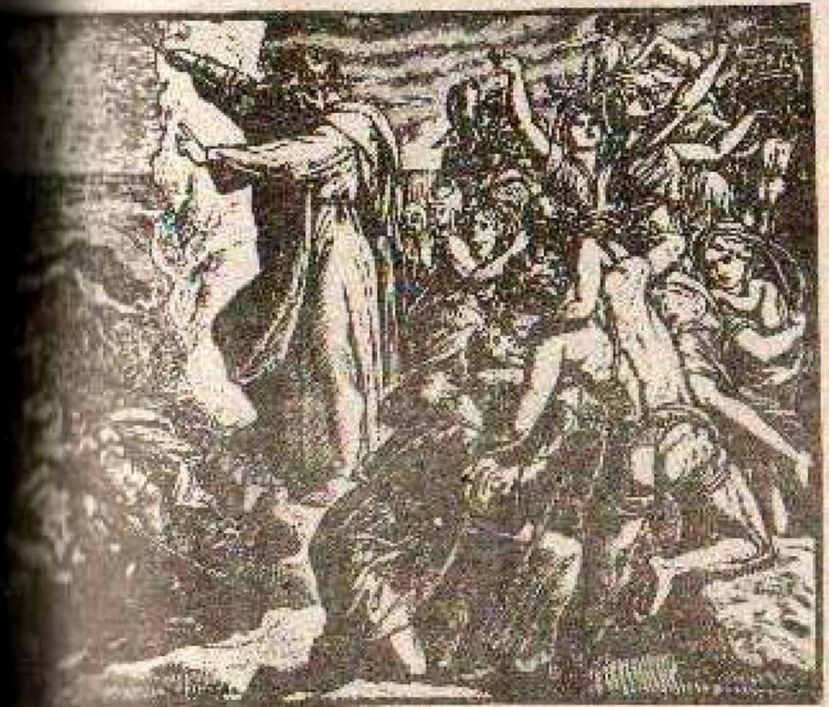
Doubt sprang into Pharaoh's mind upon seeing this awesome spectacle and calling a halt he ordered rest for his warriors until the morning for he knew that he had the Hebrews backed against the sea.

In calm confidence, Moses returned to the edege of the Sea and he called up the East Wind and as the breeze grew in strength, the tide retreated until it bared the rock bottom of the Sea and the march was on again.

Flocks of cattle first went down, then women and children. Then followed the bones of Joseph in his carved and painted casket. Then went six hundred thousand men following the Pillar of Cloud which again took its place just up ahead.

In the dawn's early light, when all the host of Israel was on the march, the voice of Moses rang out to wake the Pharaoh and his men. Every Egyptian warrior took up his arms and hastened to his chariot and led by Pharaoh, they charged down the slope toward the rocky bottom where the host of Israel had passed. Nor did they hesitate an instant for seeing Moses on the opposite shore, the Pharaoh's anger knew no bounds. He gave the order for the charge and blooded stallions loosed their energy in their headlong rush to reach the opposite shore.

Standing on the far shore, Moses raised up his right hand in which was the rod. Then the East Wind, relenting, let the waters of the sea fall with a mighty rush. There it boiled and hissed and churned and whipped itself into frenzied, frothy swirls and eddies until at last it tired and sighed and came to rest; hiding the pursuing vengeance in its depths.



THE EGYPTIANS ARE DROWNED IN THE RED SEA.

CHAPTER IV.

The Magic Moses Wrought Across the Red Sea

There was great rejoicing among the Hebrews for they had crossed the Red Sea out of Egypt. They were free.

For three days and nights they marched into the Wilderness of Shur where the waters were scant and bitter and the Hebrews complained but not for long. Moses remembered a certain tree, the bark of which sweetened the water and made it palatable. So the people drank.

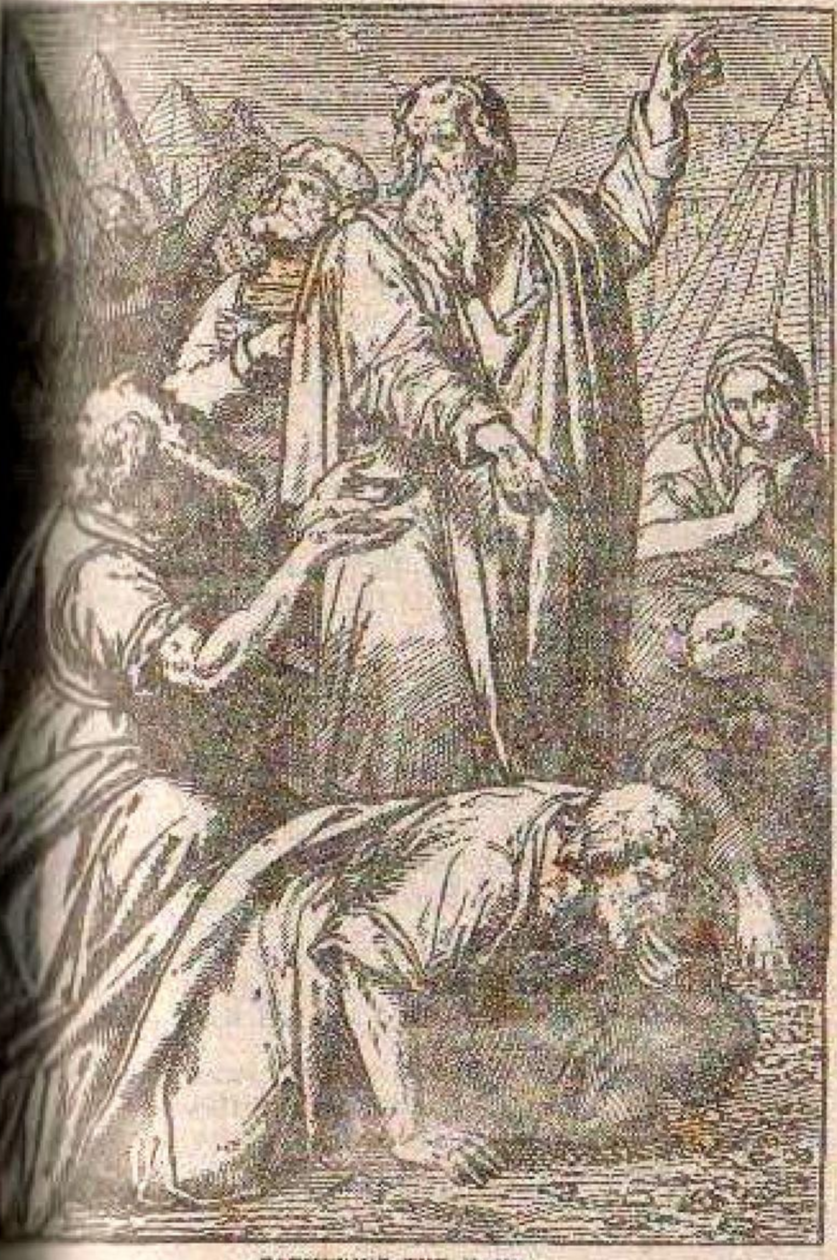
When the next day dawned, Moses led on to Elim where they camped for three nights; then onward again across the Wilderness of Sin and they marched hard

But the people grumbled and they mumbled that there was lack of food. Their sullen hearts could not comprehend that God was testing to see if they were worthy of the freedom he had brought them.

Moses knew that Faith comes slowly to some so he told them that at even-tide there would come a feast of meat and on the morrow, bread from heaven.

That's how it came to pass that the night ten million quail came winging across the heavens toward the camp until the pots were filled to overflowing and that on the morrow's morn, the people went forth and picked up of bread made of strange seed like grains and they called it manna.

Moses led his people into Rephidim where there was no water to drink. The people grumbled and Moses told them that their grumbling was not pointed at him but at the Lord. Moses went a way off and raised his rod in his right hand and the inside of the Mountain stream. It was then that he touched the rocks and the water burst forth in fountains. The people drank their fill.



GATHERING THE MANNA.

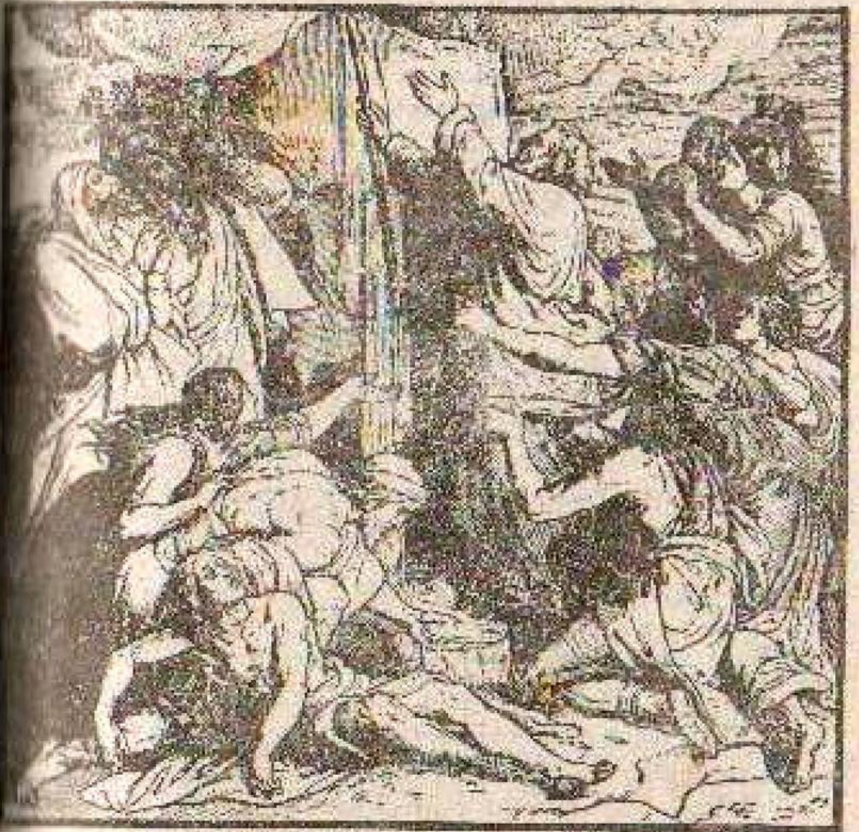
Now Moses saw that the people were crumbling inside. He saw that what they needed was a certain pride and arrogance. So long had they been under Praraoh's lash that Pride was unknown to them. Their heads must be lifted up; then they might see Him.

So Moses called Joshua and told him that just ahead the war-like Amelekites would bar their path. Joshua must lead the Israelites against them. Joshua protested that the odds were against him for the people had never tasted war, much less victory. Then Moses told him that his Right Hand with the Rod would be raised in his favor and that His power would come to Joshua's aid.

Thus Moses stood on the top of a hill and raised his rod in his right hand as Joshua and his poorly armed followers went forth to do battle. It was a long battle and the tide of conflict shifted as the tides of the sea. Whenever a great weariness came upon Moses and when his arm faltered, then would the tide of battle go against the Hebrews. But Aaron and Hur propped a stone beneath the tired Moses until strength flowed back into his arms and he raised the rod again at full length with a steady hand. Magically, Power flowed through the fighting men of Israel and they whipped the Amalekites and like all conquering nations, they were proud.

That is how it happened that after the spoils of war were counted they came on the third day, to the foot of Mount Sinai, where they pitched their camp.

Now the people had many grievances among themselves and none could settle their differences save by bringing their cases to Moses for settlement. Patiently Moses listened to their grievences and settled cases out of hand.



MOSES BRINGS WATER FROM THE ROCK.

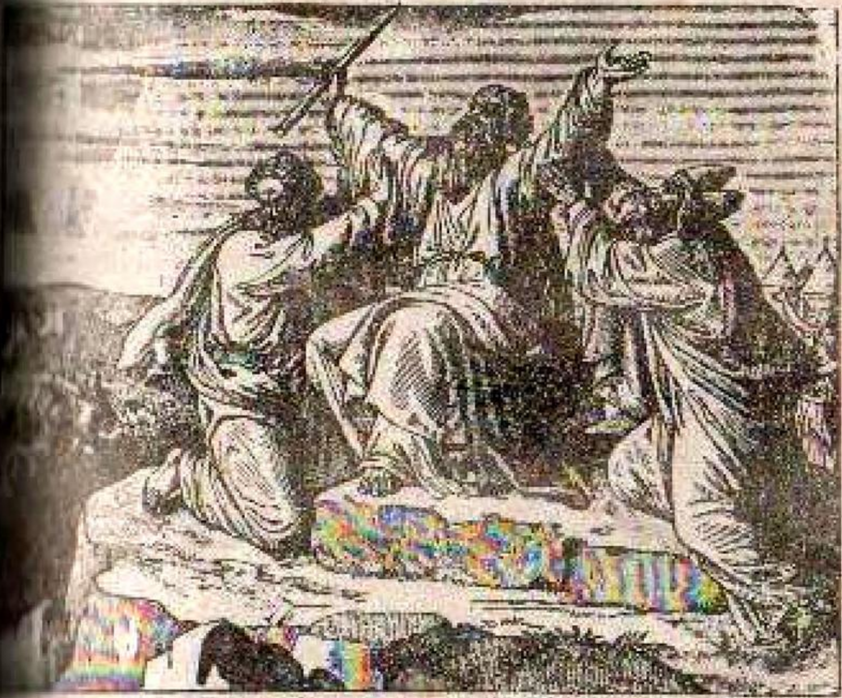
Then came Jethro, who, perceiving the thankles labor of the great man, told Moses that such judging o small affairs could rest in lesser hands than his; an Jethro said that Laws were needed that the people migh then KNOW the right from wrong and then the nee for judging would grow less.

Moses chose some able men and made them Judge of the People on all small affairs while he went up t the Mountain to speak with God.

When Moses came down from the Mountain it wa with a message that the Lord had spoken. And th words were that all the people of Israel must bathe an wash their clothes and sanctify themselves for two days during which time neither man nor beast must set hi foot upon the Mountain; that on the third day, the Lord would show himself upon the Mountain with a messag

When the third day came, the thunder and th lightning and a Cloud came down upon the Mountain and a Voice called out to Moses to ascend. Moses wen up with his rod until he was lost from sight inside th Cloud itself and as soon as he stood upon the Mountain's top, he raised his rod to heaven and a burst of light, a if from seventy suns, bathed him in its rays and a Voice spoke to Moses and Moses answered.

For forty days and forty nights Moses stayed upon the Mountain's top receiving instructions from the Lord. God's Secret Words are hard to understand an the Power that they convey is harder still to comprehend. *But Moses Learned the Words.*



AARON AND HUR HOLDING UP MOSES' HANDS.

Ten words there were. Ten Words of Mighty surging Power. Ten Word and Ten Seals are held all the world's Power of Creation and Destruction; all the plagues of death; all the power of life! Never since Creation has any man borne such terrible Power as did Moses when he walked down with Two Tables of Testimony in his hands!

And of the Ten Words he made Ten Commandments . . . . the Way of Life for all of Israel and for all the world.

There were many other Words which Moses got from the Lord and they were infinite in their variety and explicit in their instruction but of all the Words were the Great Words that Moses inscribed upon the Tablets of Testimony.

But forty days and forty nights is a long time and the Israelites said that Moses had gone to the Lord; that he had forsaken them. So when they saw that Moses had delayed they gathered together and conversed with Aaron and said that they must have a God to worship at which Aaron told them to strip themselves of their ear-rings and other articles of jewelry. That's how Aaron came to make them a symbol of gold — a Golden Calf — at which, beholding it, the people of Israel made burnt offerings and prayers.

Meanwhile, Moses descended the Mountain, at the end of forty days, with the Two Tablets of Testimony in his hands. There was a great happiness in his heart for he knew that the Ten Words would bring his people the Keys to Freedom, Peace, Power, Justice, Wealth, Love and Happiness which they had sought.

Here was a Lodestone that would attract all things. Here was a Compass to point the way. Here was an unfailing Chart to guide their destiny. Here were stones more precious than diamonds, emeralds or rubies.

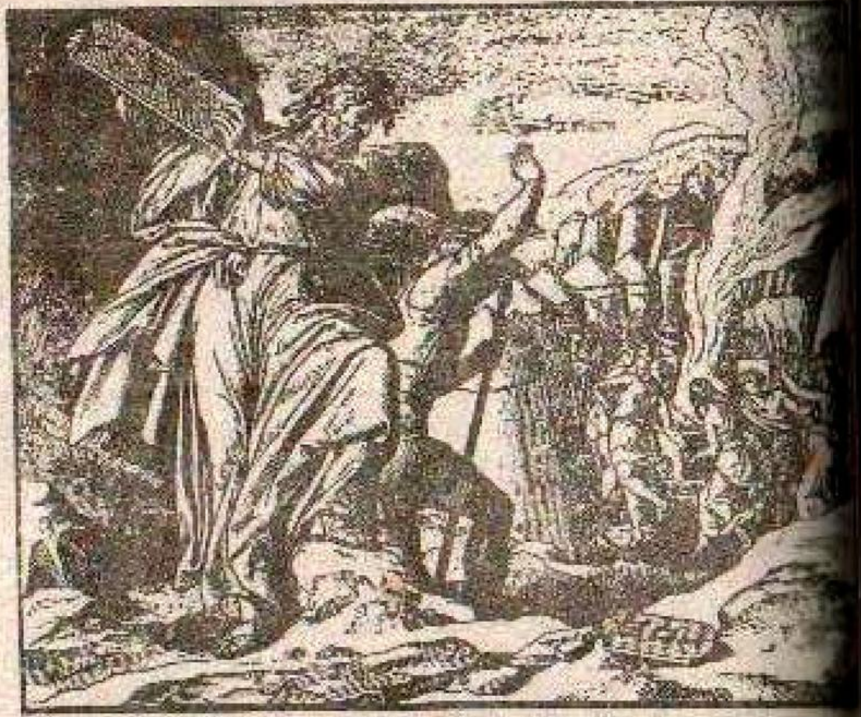
But as he came closer to the camp there intruded upon his inward thoughts a far-off sound which came from the plain below and he recognized the sound, for he had heard it back in Egypt. It was the heathen song and obscene laughter to the Bull-God Apis.

Great was Moses' wrath and great was his mortification. He called to the Lord that the people had betrayed him. And the Lord acknowledged it and told Moses to halt ther headlong flight into perdition. Then to Moses came an understanding of their human frailty and he went on down to the plain, cold inside and heavy in his heart.

There was Aaron and his two sons before the altar, urging the people on with frenzied dancing to a heathen god. So Moses called and called again. A third call brought Aaron cringing to his knees.

Wrath welled up in Moses to overflowing and raising the Stone Tablets above his head he smashed the idol of the Bull God into a million pieces — but the Tablets of Stone, upon which were inscribed the Ten Words, themselves were destroyed.

The people, exposed in their nakedness to their very souls, crept off like animals to find concealment and to repent their terrible sin. But there were some in Israel upon whose faces Moses saw disapproval of such sin and he heartenned. He stood at the gates of the camp and asked who was on the side of the Lord and there were many who came. Then Moses told them to cut from the body of Israel the guilty in heart and the unclean, which they did that Israel might be cleansed.



MOSES BREAKING THE TWO TABLES OF STONE.

It was after that Moses instructed them in the making of the House of God which he called the Tabernacle of the Congregation. This he constructed outside the camp and when Moses had finshed, the Pillar of Cloud came down and held conversation with Moses.

And the Lord said that Moses should make two more Tables of Tesmony like the first, containing the Ten Words of Secret Power. So Moses went up to the Mountain top and when he came down he had the sacred Tables of Stone which he took into the Tabernacle. Then the Pillar of Cloud went inside the House of God for the first time.

After a long time, Moses came out from the Tabernacle and the skin of his face shined with an unearthly and benign light that all recognized as a part of heaven that was IN him and they all bowed down and worshipped — not Moses — but Him who had manifested His Love for Moses!

It came about that Miriam and Aaron were jealous of Moses' influence with the people. Was he not their brother? Must he therefore retain all powers to himself? Could he not give them some of his power to rule the people?

Moses knew the smallness of their hearts and he knew that Power would make their heads swim, so he gave them none of it. Thereafter Miriam and Aaron whispered gossip and complained in hushed voices to the people. They spread rumors and complained that Moses' wife was not of Israel; that she was an Ethiopian and so, a stranger. At this Moses became angry for he loved his wife of twenty years.

And Miriam and Aaron said of Moses that he gave the people Laws but that these Laws were not of the Lord but of Moses. And they said that if the Lord spoke to Moses then He spoke to the people and especially to Miriam and Aaron, for was not Moses their brother?

Moses' wrath was great when he read the unbelief upon their faces and in their hearts, especially after the Lord had manifested Himself to them in so many ways.

So, followed by the multitude, Moses, Miriam and Aaron went into the Tent of Testimony where Moses raised his right hand and it was bathed in light. The Cloud which hovered near the altar, lifted like a veil before their eyes and then they saw that Miriam had been struck with leprosey.

Only then did Miriam and Aaron come to believe, for after seven days outside the camp she came at the call of Moses and became clean and whole again.

CHAPTER V

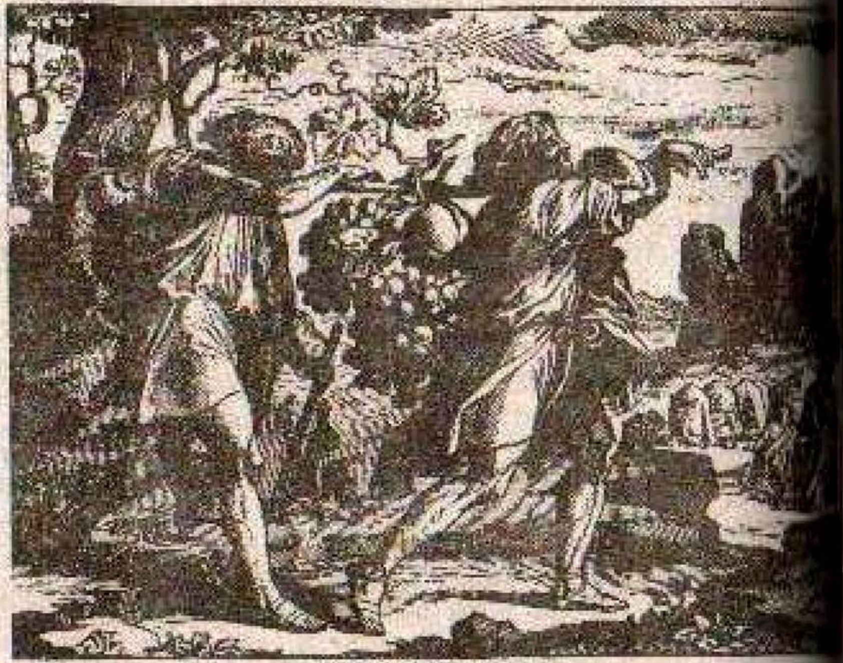
Moses' Supreme Achievement

Now the people of Israel had heard Moses talk of the Promised Land for many years since leaving Egypt. Always he had painted a picture in handsome words of that Land of Plenty. But for many years they had roamed the Wilderness and had gone without food and drink and had suffered many hardships.

They could not understand that Moses wished to put them to the test; to make them appreciate their ultimate destiny when it came to them. Always had they grumbled. Never had they had *faith* in Him and in Moses. Never had they maintained faith in the future, for they lived from day to day.

At length Moses decided to lead them to the Promised Land. With his Mighty Right Hand he had brought them out of Slavery. He had brought them out of Egypt. He had brought them to the Mountain. He had brought them the Ten Words of Secret Power and the Laws. He had made them suffer a little that they might rejoice a lot. He had brought them to the very banks of the River Jordan. Yes, he was ready.

So Moses sent forth twelve men, one from each of the twelve tribes of Israel, to spy out the Land of Caanan and to bring back word of what they found there.



RETURN OF THE SPIES.

After forty days the twelve came back laden with grapes and melons and fruit and other delicacies and they told wondrous tales of a land that it seemed could exist only in dreams. It was a Land flowing with milk and honey.

Still the people of Israel lacked faith. Only Caleb and Joshua were for going into Canaan. The others feared the Amalekites and the Hittites and the Aromites and the Jebusites who were already in the Land of Canaan.

Great was Moses' sorrow as he went into the Tabernacle of the Congregation to meditate. There the Seventy Elders came to hold a consultation and Moses raised up his right hand and called on God to witness this final act of cowardice and lack of faith on the part of a people who had been called by Destiny.

And a Voice came forth from the cloud. A thundering Voice it was. It struck cold horror in the hearts of those that heard, for the Lord was forsaking them that doubted; them that feared.

And the people feared the Voice more than the Amalekites and the Hittites and the Amorites and the Jebusites and they decided to cross the Jordan into Canaan. But Moses warned them that a curse had fallen on them, that the might of his right hand would not be raised to aid them; that they would flee from their enemies.

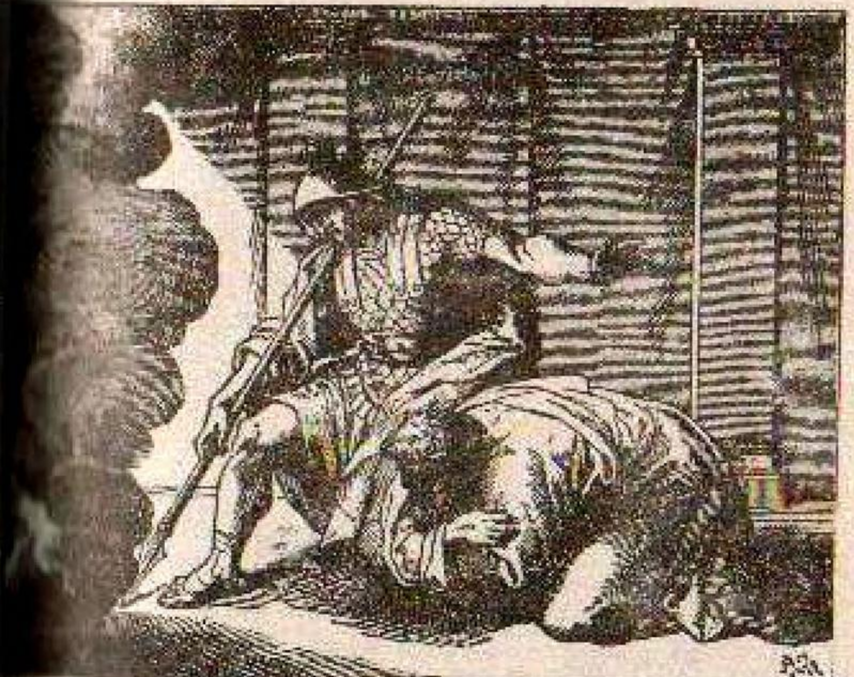
And it came to pass that they were defeated and Moses was sad. He knew then, that the mark which Slavery had burned into their souls could not be erased, that only in the third generation would the spirit of Freedom and the New Way of Life take possession of the Soul of Israel.

So Moses turned from the River Jordan, back into the Wilderness where that generation, which had come out of Egypt, lived out their declining years and died and the next generation lived and died and then, in the fortieth year after coming out of Egypt, came the third generation. They were the ones elected to enter Caanan as were Caleb and Joshua of the first generation.

Moses led this new generation northward toward the Jordan once again and the young men of Israel fought and won many battles and they were proud and they carried their chins high for there were no marks of Slavery upon *their* souls. They had faith in God and in themselves and they had Laws by which they lived *and they knew their destiny!*

When they came at last to Jordan, Moses called a rest. He was in his one hundred and twentieth year and his many cares weighed heavily upon him.

So he summoned Joshua and talked to him like a son. They talked of all that happened since they left Egypt. Memories sprang eagerly to their lips for self-expression. Step by step, they covered all the intervening years and Joshua saw with new clearness what was to be his destiny. He felt sadness creep into his heart, for he knew that the Lord had denied to Moses, entry into the Promised Land.



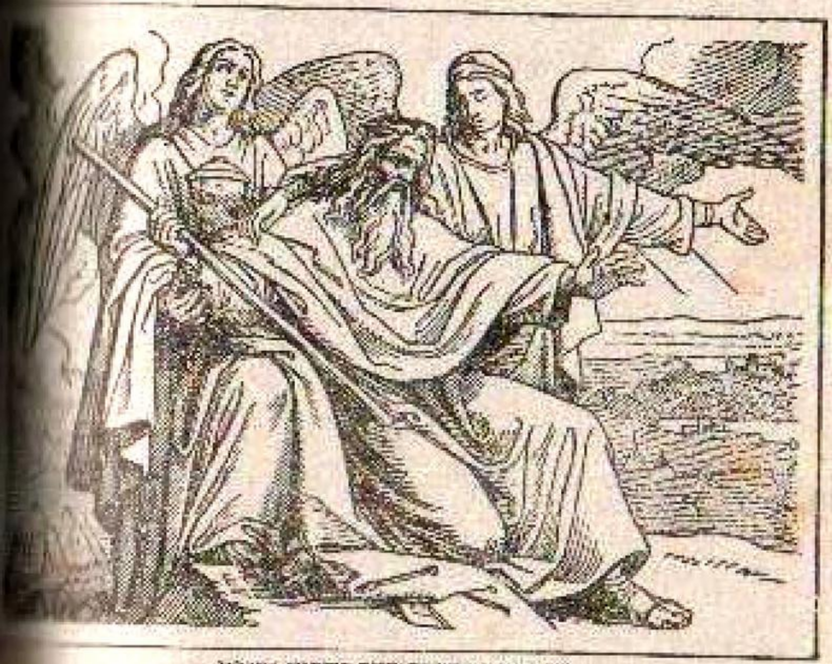
MOSES AND JOSHUA AT THE TABERNACLE.

At length, Moses reached for his rod and in silen rose to go. There was no sorrow in Moses for he kn his mission had been fulfilled. There could be greater Glory waiting for him beyond the Jordan. could do nothing more for Israel than he had alrea done.

His pride would never let him cross the River j to die the way of all old men — in weakness and in s ness. His had been a Mighty Power. None shou see him die lest the memory of his deeds die with hi Of him there must be a lasting memory so that those wh lived by his Laws would know him well. It was bet so. He turned his undimmed eyes toward Mount Hor and he smiled a wistful smile as his steady steps carri him upwards, ever upwards, till he reached the v peak.

There he rested as he gazed at Israel, spread at h feet. There was humming activity there and there w joyous song and there was the laughter of lovers and th lusty, vigorous cries of babes in arms. These were sounds of a happy people — a New Israel, a Great Is — His people.

Slowly he raised his rod in his hand, the migh hand that had done so many miracles. The thund roared. The lightning forked around the Mountain t and the Heavens seemed to open and come down to embrace him. There he stood, a mighty figure eternal in his love for mankind.



MOSES VIEWS THE PROMISED LAND.

And below on the plains, before the River Jord
the people saw but they knew not whether it was Heav
which took him to its bosom or the Mountain in i
maw—or whether he just sighed and stepped down th
back-side of the Mountain and went away.

ABOUT THE 9th BOOK

HOW THE SACRED WRITINGS OF MOSES WERE BELIEVED LOST

CHAPTER I.

The Beginnings of Israel

The history of Israel has attractions such as the history of no other nation presents. None had ever so wonderful a beginning; none ever had so tragic a close.

The history of Israel, or at least the Biblical version of it, is better known to many people than is the history of their own country, while the heros of the Old Testament stand out in our memories more than many of our own national heros.

The history of Israel is not alone the history of the Jews. It is the history of the world; of all mankind.

Unlike Rome which gave the world a system of law and Greece which gave birth to immortal art, poetry and science — Israel has given to the world a peculiar kind of literature. This literature is unlike any other kind for it is permeated from beginning to end with Religion.

From a very ancient time the writers in this nation have set themselves to tell a connected story, to put on the record all the words and deeds of its teachers and leaders. So well did these writers perform their tasks that even today they retain all their original vitality.

The world owes to Israel (and there are very few wh will question it) the fact that we have the Old Tes ment. But more than that, two of the world's gre religions trace their origin directly to the religion Israel. They are Christianity and Mohammedanism.

In order to show why there have been so many om missions and misinformation given regarding Moses, is necessary to give a brief history of Israel, as told the Bible, so that you may see the man in true rel tion to his times. By doing this you will have man things unfolded to you.

For want of a better place to start, let us begin wi the 15th and 16th Books of the Old Testament: EZR and NEHEMIAH, and work backwards. It was th two who gave the start to the complicated work of th Scribes, those who wrote down the history of Israel.

Careful study of these two books reveals that he we are at the beginning of one course of developme and at the same time the *end* of another.

A great part of the writings of the Old Testame was by that time already in existence and the religio character of the nation had already taken on form substance.

If we try to discover how this came about we are ferred to an earlier period in the history of Israel to the great Prophets who lived and wrote before Th Exile. But even the Prophets did not regard *their* ligion as a thing which came about in their *own* da They did not claim to have brought it about by th *own* study.

The very earliest writings have come down to us from the Prophets reveal that the truths that *they* set forth were taught by a series of prophetic men *before them!*

Therefore if we attempt to make way still farther back we find the Books which tell of the activity of Moses, the Exodus from Egypt and the Consolidation of the people under the elaborate system of laws. Then, and *only then*, do we seem to have reached an absolute COMMENCEMENT.

But even this period — the Mosaic Period — rests upon one still earlier.

Moses speaks in the name of the God of Abraham, Isaac and Jacob and the Books that tell of the work of Moses, the Grat Law Giver, have many references to the Covenant and the "*promise made to Abraham*".

It is with Abraham, then, that the true history of Israel, as a people, begins — according to Old Testament writers. It is from Abraham that the nation descends, although the writers do give an account of ages preceding and even carry their story back to Adam and Eve and to the Creation — the very origin of the World.

In order that we may accurately estimate the history of Israel we must have a vantage point . As we climb a Mountain we can see only in one direction — at that which we have left behind us. But when we reach the peak, we can see what lies *ahead* as well as what has been left behind. Abraham — in the story of Israel (of which Moses was so large a part) corresponds to the mountain peak. From him and his time we can look back into the early beginnings of Israel and ahead to the Prophets and those who followed.

CHAPTER II.

The Biblical Theory

Whatever and how many the sources of which th Pentateuch and the historical Books of the Bible ar composed, all of these Books have the appearance o agreeing.

All through the first eleven chapters of Genesis — in fact all fortunes of Israel through to the end of I KINGS — try to tell one story.

Very simply that story is this: *that the people o Israel, from the time of Abraham, stood in a peculi relation to God; received from Him special intimation of His Will and desires and were guided by Him throug their growth into a nation.*

The Books show how Israelites were delivered fro bondage in Egypt, led by Moses into the desert of Sinai, where the covenant made with Abraham was renewed with awful sanctions.

Upon this covenant was their law reared which o dained holiness upon God's people. Now they begin t surround their daily lives with ceremonial prescription and to educate their spiritual life so that they migh truly become a holy nation in deed as well as in idea

However, this ideal is never attained. On the co trary, they sin under the very shadow of Mount Sina and their journey through the Wilderness is marked b continual back-sliding. Even when brought into th Promised Land by Divine guidance, they sin against th God who has favored them. Thereafter, many are th troubles which beset the chosen people, as the fabric o the nation falls to pieces.

A series of Prophets, from Samuel's time onward, arise to testify against them and to appeal for a higher life. Only the Voice of Prophecy and belief in fulfillment sustained the people in captivity. The pious Ezra and Nehemiah are stimulated to return to their native land to set up the worship of God according to the concepts of Ancient Law.

This then is the outline story told in the first 16 Books of the Old Testament. It truly is a story with plot and plan that unfolds just as does a modern novel.

However, there is a Modern School of thought which maintains that this is NOT the *true* story of the course of the history of Israel as it occurred. It is the claim of this group of students that the Biblical writers, by a process of manipulation of the facts contained in still older Documents *made it appear that the story (as outlined above) was the Original and Genuine development.*

It is only natural, they contend, that historians of the times would color their stories in the light of their own experiences, adding whatever they cared to add to prove their point and *leaving other facts* which they believed unnecessary to the plot of the story that they wanted to tell.

Is it for this reason that none of the Magical Arts of Moses are to be found in the Bible account? We shall come to this all in good time.

CHAPTER III.

The Modern Theory

Now let us see wherein the modern theory of the Story of Israel differs from that in the Bible, *for once we understand this difference* much of what follows concerning Moses, himself, becomes easily understood.

In general, the Modern theory may be stated as follows:

A number of wandering Hebrew Tribes came from the desert and found a settlement in Caanan. Like the races around them they had their own national God, Jahovah, who was to them very much what Chemosh was to Moab or was to Ammon. These early tribes possessed certain traditions which accounted for their origin as well as the manner in which Jahovah became their national God.

However, altogether, their religious faith and observances were much the same as the other nations which surrounded them. Gradually they absorbed many of the religious customs and beliefs from these nations — even to making pilgrimages to the sacred tombs of long dead Canaanites.

Such customs after many years grew into law and their legends were made into history. Thus, at the time when we have the first authentic records of them, they are practicing a religion to *their* God, Jahovah, which is very similar to neighboring nations regarding *their* Gods.

The Biblical Books which relate up to the Sixth Century B. C. *did not exist* in anything like their present form *until long after the events.* It is only from early pieces contained in them, or by various inferences, that we cannot get a true account of the history of that time because the Books in their present form were manipulated by later writers who projected their own ideas into past events.

However, by the Eighth century B.C. we do have compositions which belong to that century itself and from that period onward there *are* records to aid us in understanding the history of those times.

The purification of the religious concepts of Israel was due to the Prophets who first saw and taught the people a higher truth. Up to this time the Israelites had an abstract, intangible religion but it remained for the Prophets to make it a practical religion.

In this way the Code of Deuteronomy was prepared a short time before the 18th year of the reign of Josiah, when it was said to have been discovered in the Temple.

THIS CODE DOES NOT, THEREFORE, BELONG TO THE AGE OF MOSES, THOUGH IT IS REPRESENTED AS COMING DIRECTLY FROM HIM. Perhaps the only reason that this was done was because Moses was such an important influence that by *saying* that it came from him, it was given a higher sanction than if coming from the Prophets themselves.

This account of the nation of Israel, then, shows a continuous *natural* development; the rise of certain religious institutions from a mere natural custom, often the most superstitious, to a Codified Law with Divine sanctions. The Modern School tries to show each single step in the development of the religion of Israel, *leaving nothing out.* They try to include each step from the worship of animals up to the ethical worship of One God They try to carry us through hundreds of various customs, practices and beliefs up to an authorized Divine Law.

The Biblical theory, on the other hand (as drawn in the Books of the Old Testament) shows a development, too, but it is a story which covers only the *highlights,* the general outline of the story that those writers *wanted to tell.* All references which were considered "side issues", all of the generally accepted customs and practices and beliefs, were left out of the Biblical account UNLESS THEY CONFORMED TO THE WISHES OF THE WRITERS OF THOSE BOOKS.

Now the main point in dispute between these two schools of thought relates to the religious beliefs and practices of the earlier period — particularly the period from Moses to the time when both sides more or less admit the accuracy of the writings of the contemporary prophets.

However, it is contended that the story as related in the first five Books of the Bible is merely an account of what *later writers fancied the early history must have been or should have been* and represents only their views reflects their times.

On the other hand the Jewish Synagogue as well as the Christian Church has clung to the tradition that the first five Books of the Bible were substantially written by Moses. By the time that the Books of the Old Testament were collected into a Canon — how much earlier we cannot say — the five Books forming the Pentateuch had come to be spoken of as the LAW OF MOSES or the BOOKS OF THE LAW OF MOSES. This was only natural since they contained the main element of law which the nation accepted as of Mosaic origin.

These Books have indeed as much right to be called the Books of Moses, as the Books of Joshua, Judges or Samuel to be named as they are.

From this point of view, centuries later, we cannot know why those who first collected the Canon ascribed it to Moses. We merely know that they did. This view is just as consistent as the belief that an early time Ezra re-wrote the whole of the Old Testament.

Even when the Talmudists tell of the way in which the Books were written they show that they knew little of the matter. Summing it all up, it is generally accepted *that the Books of the Pentateuch, like the historical Books which follow, are anonymous.*

The Book of Genesis *gives no hint of its authorship. Neither does the Book of Leviticus.* The few passages found in the other Books which speak of Moses writing such and such things "in a book", will be discovered on examination to refer to certain specific things. As a matter of fact such expressions may be taken as a presumption that it was NOT he who wrote the whole.

For example see EXODUS II,11 to 22; EXODU III, 1 to 6. One has only to read these two passages t realise that Moses himself did not write this . . . bu that they were written *about* Moses by someone else This, despite the fact that EXODUS is one of the so-called "Five Books of Moses".

The fact that Moses was said to have written the fir five Books has caused much confusion, especially whe it is seen that there are certain things in these five Book that could not possibly have been written by him. Alarm has been felt in some quarters that because of this, th authority of the Scriptures would be undermined.

However, the historical value of these Books doe not depend on their having been written by Moses; the Books DO give us almost all the information we posses as to Moses and it is for us to judge whether he wa likely to give us a true history. At the same time th question has arisen in some quarters, whether or not, a the time of Moses, the art of reading and writing were generally known. It is true that the Old Testament Books from beginning to end give no intimation of such We do find that the precepts of the Law were to b taught to the children (EXOD. xii, 23-27 and DUET iv, 5-9) but this may have meant that the Law was *committed to memory* and handed down by word of mouth

It is the custom in some quarters to doubt the possibility of writing at that time and particularly on th part of Moses but this argument is often balanced by the known fact that the writing art was practiced in Egyp *long before* the time of Moses. In fact certain writte tables were discovered in Upper Egypt which definitel have been proven to have been written a full one hundred years before the Exodus from Egypt.

In addition to the Egyptian cuneiform character, there was the Babylonian script and the Phoenicim alphabet, both of which date about the same time.

As further Biblical proof that written words must have been in use in Moses' time, we know that a certain town was captured by Joshua called "Kirjath-sopher" or "Kirjath-sannah" which when interpreted means "Book-town" (JOSH. xv, 15; JUDGES i, 11; JOSH. xv, 49). Therefore it follows that if there was a Book-town, there must have been books and if there were books, the art of writinng must have been known.

were books, the art of writing must have been known.

Further, if we refer to DUET. vi, 6-20, wherein the Lord tells the Israelites to teach the Commandments to their children, we find the following of particular interes:

9. *And thou shalt write them upon the posts of thy house and on thy gates.*

At any time when a nation is achieving great deeds the urge to self expression — to setting down in record form such achievements — is very great. The period of Moses is such a time and it is quite probable that Moses *or* a contemporary did know how to write.

There are many today who, seeing the Seals and Talismans of Ancient Israel for the first time, claim that they are not of Hebraic origin. This in no way detracts from their authenticity. This was a period of transition; a period of flux. It is probable that the written words upon these seals was a *composite* of various alphabets then in use in that part of the world.

In making a study of these times it should be borne in mind that there were others who were responsible for preserving the traditions of that era. Among them were the priests. These should not be confused with the prophets.

These local priests put down in writing the family laws, tribal laws, legal documents, family histories and reminiscences, family customs, recipes and nostrums. Often times the head of a family would not be able to read or write but would want to preserve in concrete form for his children and his children's children the family history and certain family secrets, recipes, nostrums, traditions and customs which he felt were worthy of being preserved.

These priests, therefore, play a most important part in the history of Israel. Many times these documents give us a clearer insight into the hearts and minds of men and women of that day than any writings left by the prophets.

In studying the histories of nations we find, many times, that that nation is descended from some legendary or mythical character who was said to have been its founder in remote antiquity.

There is always the temptation to use this parallel when considering Israel. There are some who would make not only the patriarchs, but Moses or Joshua mere legendary characters — nebulous, half-human characters.

Yet we must preserve our perspective in this matter. If we could get close enough to those times we should discover that that was an age of human beings of parts and passions like ourselves.

Therefore it should not be forgotten that even Moses, himself was a warm, friendly, kindly human being — even as you and I.

CHAPTER IV.

The Lost Books of Moses

In preceding chapters I have endeavored to give you certain historical facts that we may arrive at certain conclusions. Let us review them in order.

First I have presented briefly the early story of Israel as it is related in the Bible. Second I have presented evidence produced by the Modern School of thought which contends that the Bible story is not a true record — untrue because it is *incomplete*. Third, I have shown how, in any number of ways, *the Biblical story could not have been complete*; how all personal records, the priestly records, family customs and beliefs *were written down but not included in the Bible story.*

Fourth, I have presented testimony on both sides of the question as to the authorship of the First Five Books of the Bible. Did Moses write those Five Books as some say that he did? Or did others at a later date write them, *saying that Moses wrote them*, thereby giving them greater authority? Did Moses really write a long-lost History and Code of Laws which later writers *revised* according to their own political and religious beliefs and aspirations?

The important thing that we have to discover is this: Did Moses write the First Five Books; if he did not, WHAT did he write? How MANY books did he write? WHY were they not incorporated in the Bible as it is today?

In order to form an opinion, I have one additiona bit of evidence which I believe is worthy of being pr sented for your scrutiny. Perhaps it will aid in resolv ing the problem in your mind.

No less a student of Biblical lore than Stade in hi "*Geschichte*" has said that Canonical Law as it is know today has gone through a process of refinement. It i his contention that originally certain laws and rules wer promulgated. Perhaps these were handed down fro father to son by word of mouth. Later, they were pe haps set down in some form of writing. As time passed these rules and laws of living went through man changes; some being dropped entirely. Those rule which *continued to meet the needs* of the people we retained; others were modified to meet changing co ditions; still others dropped from sight either becau they became useless or because those who came late feared to continue certain ancient laws and rules.

Stade then goes on to specify various occasions whe the traditions of Israel were thus revised and *in who interests* they were refashioned. He claims that the hi torical matter underwent THREE DIFFERENT RE VISIONS.

1. In the year 621 B.C. there was discovered a La Book (The Code of Deuteronomy) which became th authority and became the basis of a reform worshi This Code was said to have come directly from Mos When this Code gained full recognition it covered th period from near the end of Josiah's reign to the b ginning of the Exile.

When this Code was discovered and studied there were certain things contained therein which caused the finders to wonder.

Here were ancient Laws which started with Moses who was succeeded by Joshua; Joshua by the Judges; the Judges by the Prophets. This Code, to them was a dangerous code, even though there were many things about it which were *good*.

Surely, they concluded, Moses, David, Solomon and all the rest of these early Israelites must have been heathens to put into the law *all* of the things that were there.

Now the People could not be told that Moses and David and Solomon were ignorant and heathens . . . . that the Laws that they had set down and lived by hundreds of years in the remote past *were no good*. The people would never believe it. So, the historians of 621 B.C. decided to REVISE the Law according to their own beliefs. This Revised Code was then given to the people who were *told that this was the Code as it came down from Moses.*

2. At a still later time the Law Book found in 621 B.C. was joined with other writings and the whole, through Ezra's labors, made the Law Book of the community. The most recent work embraced in this collection was the so-called Priestly Code which gives another and a more developed history of Israel. Again the earlier history was revised.

Under the Deuteronomic Law the unity of worship was dated back to Solomon's Temple but under the Priestly Code it was dated back to the Wilderness and provided the people with a tabernacle.

3. Finally, the Books of Ezra, Nehemiah and Chronicles were composed about 300 B.C. but this revision did not succeed in supereeding the earlier traditions. It was merely a further refining of the process to fit the times.

When we consider the three revisions which occurred in the original story of Israel it is not difficult to see why the sacred history, according to the approved recipe, is not to be found in the Biblical account as we know it today. The Original Story of the First Five Books has been heavily overlaid with additions of the Priestly Code.

In the light of what we have discussed in this Chapter, it is not inconceivable that the earliest story of Israel was a series of documents, laws, traditions, prayers and religious beliefs all tied up and connected by the historical outlines of Israel. *Whether Moses personally set down this history or whether it was done by his contemporaries never will be known.*

It *cannot* definitely be said that Moses wrote five Books or ten Books or twenty Books, for these works perhaps did not have any such definite form.

His works perhaps were a COLLECTION of material gathered during his entire lifetime and later sorted and sifted by the Prophets when they finally codified the Law!

To refute those who claim that Moses wrote only five Books (or at least *the story which is told* in the first five Books of the Bible), there are numerous claims to the contrary. The Leyden Paprus, which was discovered at Thebes at the beginning of the XIX Century and which has been called the "Magical Papyrus" or "Le Papyrus Magique", calls itself "The EIGHTH BOOK OF MOSES"!

In addition, a newly discovered manuscript, that called "The Sword of Moses", is described by Gaster, which although it is in a bad state of preservation, reveals many magical formulae. The writings belong to the 13th and 14th Centuries and is written in Syrian Rabbinical characters.

The language is a mixture of Hebrew and Aramaic while a part of it is in a nameless language, in that it consists of many divine and mysterious names. This manuscript can be traced back directly to Palestine and who can say that it did not come from Moses himself and that this is not his fabulous and long lost NINTH AND TENTH BOOKS?

This theory is perfectly tenable and is accomplished by a very simple process of deduction. It is, according to Gaster, apparent that this manuscript is a copy of an even older document and that in translating, a number of mistakes are made which leave the "roots" of an earlier language mixed with the newer translation. In fact, many of the peculiar grammatical forms used in the manuscript point directly to Palestine.

The title of this work seems to have been derived from the last words spoken by Moses before his death. He concludes his blessing of the children of Israel with these words: (Deuter. xxxiii, 29) "Who is like unto thee, a People saved by the Lord, the shield of thy help and that is thy excellent Sword."

The mystical interpretation of the word 'Sword' was taken to denote a form of the Divine Name, excellent and all-powerful which served as a shield and a protection.

Another student of Ancient Israel lends weight to the theory that Moses wrote more than the first Five Books of the Bible. This is no less an authority than William Postel who, in his book, "*The Genesis of Enoch*", says that Moses wrote TEN BOOKS of the Bible and gives a long list of excellent reasons why he has arrived at this conclusion.

CHAPTER V.

What Lay Hidden In the Lost Books?

In the previous Chapter I have shown how the Biblical Story of Israel differs from the TRUE HISTORY of Israel as it must have occured. The question will arise in your mind, "If the Bible *does* not leave out certain things, what was left out? Why were they left out?"

According to the best evidence available the very earliest Semitic peoples were polytheistic; *that is, they worshipped many Gods.* Around their three chief gods were grouped a great many lesser gods. Assur-natsir-pal declares "that there were 65,000 gods of heaven and earth" and although he may discount this assertion of the Assyrian King, it has been demonstrated that these were a great number. Each town and village had its own gods; each river and mountain; each great tree; each lake had its protecting diety.

Most of the names of these gods still survive to this day in the Magical Charms and exorcisms of that age.

These **Ancient** Semites had a god to personify every individual force, every single natural phenomena. The sound of thunder, the flash of lightning, the wail of the wind. Many of the names of these gods are found in the earliest chapters of Genesis which leads us to believe that the Book of Genesis may have originated with the Assyrians and Babylonians and that their earliest legends and traditions were taken over almost intact by the early Israelites and made the basis of their own history.

Stade says that before the earliest Israelites began develop a religion of their own they *did* take over the ligion of their neighbors. This religion included man fetishistic elements which assigned supernatural pow to certain charms, amulets and talismans. When th Israelites entered Caanan they accepted all this an combined it with their Jahovah Religion.

Under Moses, for the first time, they attained th idea that that God was everywhere present, yet even the the Israelites continued to rely upon individual gods an spirits which were tangibly represented in their tal mans amulets.

It can be presumed that at this period there was constant struggle between elements within Israel; a stru gle between one group which stated that there was bu one all-powerful God whose presence was everywhe and another (and even larger group) which felt tha there was a spirit in every animate and inanimate obje — a host of personal gods which the individual migh summon at any time to aid him. As a matter of fac those in the second group might well have recogniz the one supreme God — without necessarily renounci their personal gods.

This is perhaps what is meant when it is stated in th Bible that the "fathers" _of Israel before Abraha served other gods.

It can be assumed that Moses, the historian, wro down all that he learned about these gods. He perhap described rituals, set down prayers, listed nostrums. H must have set down all the lore of herbs and medici as it was practiced in those early days.

He undoubtedly described customs that his people clung to, such as the wearing of amulets and talismans; the belief in their potency and may even have listed authenticated cures and benefits.

He must have set down everything about his people because *he wanted to leave a complete and true picture of them for posterity.* This does not signify that Moses himself believed everything that he set down. He was a true historian and so he set forth everything — *the bad and the good.*

It can be assumed that Moses recognized the almost impossibility of getting his people to break off from their old gods all at once. He perhaps recognized that the change had to be gradual and so he, in his superior wisdom, allowed them to keep many of their old traditions while gradually making changes for the better.

It is not to be wondered at, then, that years later (621 BC.) when the history and law books of this early age were discovered, that the historians were horrified by the seemingly heathen practices of their forefathers. It is no wonder that they set about to cut away the superstitious customs, the web of supernatural beliefs which held together basic laws of early Israel.

All that they considered to be of a heathenish character they left out so that the Priestly Code, when it was finally completed was, by comparison, a highly ethical and pure Code.

We now are faced with a very definite problem. Were those who altered the Ancient Code correct in assuming that their forefathers were heathons or were they taking too much for granted in assuming that they themselves "knew all there was to know?"

No less an authority than Swedenborg has admitted that the Book of Genesis was not written by Moses but that it is a fragment of an even Older Scripture. He avers that there must have been a much more ancient revelation for in NUMBERS xxi, 14, referenee is made to *The Book of Wars of Jehovah.*

> "wherefore it is said in the book of the wars of the Lord, what he did in the Red Sea, and in the brooks of Aaron"

Other works which the Bible cites as being even more ancient than itself are the following:

The Book of Jasher — II SAMUEL 1, 18
The Proverbial Enunciations — NUMBERS xxi, 27.
Book of Samuel, the Seer — II CHRONICALS xxix,
The Prophecy of Ahijah — II CHRONICALS ix, 29
The Book of Nathan — II CHRONICALS ix, 29

The scraps which remain of these most ancient works are older than any script now extant and they contain wisdom which was suited to a simple, unselfishness and intuitively wise people.

These most ancient works have been variously interpreted from time to time by various groups and individuals. Sometimes they have been interpreted by groups motivated by selfishness and greed. Sometimes they have been interpreted by men whose sense of ethics was of the highest order.

It is a very distinct possibility that Moses, in writing the history of Israel, had access to the five books just mentioned and that he used the information which those earlier documents contained. HE MUST HAVE TOLD THE WHOLE STORY of Israel, for from what we know of him, he was sincerely honest and not given to half-way measures. He must have set down everything about Israel, good as well as bad. He must have told the whole truth as he saw it and left it to posterity to judge. That his writings were changed at a later date to meet the convenience of later day priests and politicians, cannot be held against Moses.

Thus, we have seen how on three different occasions these Ancient Codes and Documents *have* been changed. We have benefitted in some ways from these changes for as a result we have in its present form the Bible which is a highly ethical and inspirational document which men everywhere in the world look to for guidance.

If at times, the story as it was revealed, was not clear to some; if at times there arose groups who cast doubt upon the authenticity of the teachings therein, there also arose others who, from time to time, did reveal the True Message.

It seems to me that the Lord has taken the occasion many times to communicate with His people so as to clear the way for greater understanding of the TRUE PRINCIPLES implanted in the Scriptures.

From the Call of Abraham which occured in 1921 B.C. to Iddo (in the Old Testament) and from the Revelation to Joseph to the Revelation to John the Divine (in the New Testament), we have less than SEVENTY REVELATIONS made by the Lord to almost as many different persons covering a period of about 1,600 years.

ABOUT THE TENTH BOOK

THE BOOK OF MISCELLANEY

CHAPTER I.

Origins of Modern Mosaic Influences

or

"The Great Voodoo Man of the Bible"

To many people Moses is a legendary character wh was said to have written the first Five Books of th Bible. He is pictured as an old man with a long gre beard, a dignified old gentleman who was regarded wit awe by his contemporaries. He was the great law give the messenger and mouth-piece of God; the founder o the Nation of Israel. He is a symbol of all that is hol and devout.

But to millions of people, Moses is a god in his ow right and he is worshipped as such.

He is not acclaimed because of the laws that h brought down from the Mountain, nor because of hi grey beard, nor his awful mien. He is acclaimed fo his Magic and his Power. This worship is not confine to a small group of individuals in a single locality bu to a great host of peoples of different races an nationalities.

All across Africa and Egypt to the Sudan and thence to the Gold Coast is his influence manifest. In Haiti, in the Western Hemisphere, the greatest of all the gods is Damballa Ouedo Ouedo Tocan Freda Dahomey who is none other than Moses himself.

All through the West Indies and across America, too, there have been stories of the Power of Moses. He is the fountainhead of mystic powers. Countless people place their faith in the power of amulets and seals which are replicas of those said to have been used by Moses and the Prophets and their contemporaries. Many are the fetishes, amulets and charms in use today which, when they are put under close scrutiny, bear a striking resemblance or at least sympathetic symbolism to customs which date back to the time of Moses.

In many respects, the influence of Jesus is rivaled by that of Moses and there are many who say that the miracles of Jesus were much the same as those performed by Moses centuries before.

So many legends of the Magic Power of Moses are alive in the world that no one really knows how many there are. The power of Moses today does not come from the Ten Commandments graven on tablets of stone; it comes from his Mighty Staff — his Serpent Rod and his mighty Right Hand which was said to carry so much Power!

It may well be asked how this came about, yet a glance at a map will show at once how possible it is.

It is known that Moses was born in Egypt in the time of the Pharoes and legends of his great deeds still cling to the soil there. In the remote past, certain tribes migrated southward toward the source of the Nile in East Africa, carrying the story of Moses with them. At a later date, through many migrations of various peoples, the legends were carried across Africa to the West Coast.

Students of religion have been able to trace many of the religious practices of natives of the West Coast of Africa directly back to Egypt. For example, the serpent worship of the Ashanti and the belief of the Ugandas in an all powerful supreme being are acknowledged to have had their origin as far away as ancient Egypt.

At a later time, when the slave trade flourished, those customs and religious beliefs came with the first slaves and gradually an off-shot of the African religion grew up in the West Indies and in the Southern part of the United States.

The Obeah rites practiced today in the West Indies had their origin back with Moses, while the Ohi Stick used by the Obeah Man of Jamaica today. is a replica of the Rod of Moses to which so much power was attributed.

It is not a mere co-incidence that the beliefs and customs of many people today show the Mosaic influence. In fact, a study of Williams' "*Hebrewism of West Africa*" tells a pretty conclusive story as to how the influence of Moses came to be so great in West Afrcia. When we consider that tens of thousands of Africans were brought in slavery to the New World, we can readily understand how the influence of Moses was a continuous process and not something which developed after they were brought to this new land.

Inter-mixed with this African residual religion, was the religion of the African Witch Doctor with his knowledge of herbs. And if we were to scrutinize this phase of West Indian folklore, we undoubtedly could trace this knowledge back to Moses and Ancient Israel, for it was well established that the early Israelites were adept in the use of herbs and naural curative remedies, while they assigned certain powers to herbs, roots, stones and other things found in nature.

CHAPTER II.

Influence of the Kabbalah and its Mosaic Origin

In the foregoing chapter we have traced one development of the influence of Moses, which has come down and is manifested daily in thousands of homes throughout our country.

There is yet another course of Mosaic tradition which has come down to us and which is worthy of being traced because it has a distant bearing upon the final conclusions which we wish to draw regarding the influence of Moses on our time.

This development has to do with the Kabbalists.

The Kabbalists declared that their doctrines, nostrums, talismans, amulets, prayers, recipes were infallible; that they came from Moses, himself, yet we know that they adapted the words of an earlier period to meet their own immediate needs just as the early scribes rewrote the Bible and the Code to meet their particular needs.

At this point there may be many questions in the mind of the reader.

1. What was the origin of the Kabbala?
2. Who wrote the Kabbala?
3. What did Moses have to do about the Kabbalah?
4. Was the Kabbalah part of the early Scriptures or Codes of Israel?
5. What was contained in the Kabbalah?
6. What influence does the Kabbalah have today?

All of these are logical questions and there are answers to fit them.

The "Book of Troth" which was written throughout in symbols and numbers (hieroglyphics) has been called the "Occult Bible". This strange Document was said to contain **THE KEYS TO HEAVEN** for those who would interpret them. This Book was said to have been written by God, Himself . . . . and is the Secret Wisdom which, legend says, Moses sought and found at Koptos. This was the manuscript which was said to have been "born in Paradise".

No less an authority than Dr. Ginsburg says that the Kabbalah was first taught by God, Himself, to a select group of angels in heaven. It was His Word; a Way of Life; A Key to Heaven; the Secret Power that Perpetuated Man's Soul throughout eternity. It was Wisdom. It was Him!

After the Fall of Eden, the Angels communicated these secrets to Adam to enable him to return to his former state of nobility. From Adam the secrets passed to Noah and from Noah to Abraham, the friend of God.

It was Abraham who took the Keys with him when he emigrated to Egypt. There he allowed some of the secrets to become known to the Egyptian priests where it became the basis of their magic.

After many generations, this Egyptian Magic became a part of the Philosophy of other Eastern nations but with time, the heavenly philosophy was lost. The SECRET KEYS became obscured. The TRUE POWER was gone.

In its place there was only ritual. It is true that miracles were performed, and magic manifestations were not at all unusual — *but the original meaning and symbolism had been changed.* The uses to which these manifestations were put were jealously guarded by the priests of Egypt and other Eastern nations. They perverted their meaning. They used the power for their own selfish aims, *not* for the greater good and advancement of mankind.

Then, it has been recorded, the Lord revealed himself to Moses, who learned anew the Secret Power, the Keys to Heaven.

We can accept one of several versions as to how this came about

1. That Moses went to Koptos where he discovered the long hidden "Book of Throth".
2. That Moses found and decoded certain writings to which he had access while in the priestly quarters of the Egyptian Palace.
3. That he heard the Voice of God upon Mt. Sinai and that there he received the Keys for the first time (as revealed in the Biblical account).
4. That it was passed on to him by word of mouth from some wise man who had had it given to him in the same way.

Whatever version you wish to accept it is know that Moses initiated the seventy elders into the doctrine. He gave them The Keys to Unlock the Wisdom of the World. They transmitted them from hand to hand and from mouth to mouth.

Thus this unbroken line of tradition came down through David and Solomon. *But it was only tradition.* No one dared to write it down for the POWER was great that it could not be entrusted to all lest they destroy thousands with it.

In the right hands, here was a Power so great, so overwhelming that anything could be made possible, yet like five million volts of electricity unharnessed, it could cause death and destruction — not to *one* man or *one group* of men but to all humanity.

However at the time of destruction of the second temple, Schimeon Ben Jochai did write it down. It was his son, Rabbi Eleazer Jochai, who gathered all of his father's writings and it is these which form the basis of the Original and Sacred Kaballah.

The Kabalah became an important influence in Toledo, Spain, duirng the 13th Century. At that time Toledo was called the Holy City of the Sorcerors and Sorceresses. This was at a time when witchcraft and sorcery prevailed throughout Europe. Morals had fallen to a new low. Superstition ran rampant.

At that time the Jews were Masters of all Spain, since they were the Agents of the Royal Exchequer. They were by instinct wise and by education, far ahead of their contemporaries. They even founded a University of their own. They studied the law and had made considerable advances in medicine.

That we may have a clearer picture of what happened thereafter it should be borne in mind that anyone who practiced medicine in those days in France or Germany was considered much in the same light as a witch.

This came about naturally enough because at th time the witch or sorcerer was just about the only sour to which one might go for medical advice. At the sam time, however, the witch dispensed herbs and amule and talismans for other purposes beside those physic ills from which the populace suffered.

The witch dispensed love potions and sold poison with which to dispose of a hated rival or an unwant mate. She gave advice and divided the future. Sh was, in fact, a medicine woman to both bodily and spi itual ills. She was a necessity in her day but she wa both feared and hated despite the reliance which peopl placed upon her.

It is not to be wondered at, therefore, that the earl iest legitimate physcians were so easily classed as "so cerors" even though many were motivated by the high est ideals and their art was based upon a new-bor science rather than base superstition.

As these doctors were ostracised by a superstitiou public throughout France, Bavaria and other parts o Europe, it is not to be wondered at that they found haven in Spain, particularly at Toledo.

Soon, Toledo was the magnet which drew most o the thinking minds of Europe and North Africa. Jew, Christian and Moslem fraternized and exchanged ideas,

There evolved a body of theosophic doctrine based on the lines of Neo-Platonism and then the mysticism of the early Kabbalists speedily developed into a sy tem of Magic that gradually absorbed all the half-for gotten fancies of Greek Sorcery and Astrology. Thu Kabbalism became the principle repertory of magica ideas. All the forms of Modern Occultism, whatever their names may be, have derived their material from the Kabbalah.

This was a natural development, when one considers the times. The Jews had carried from Palestine, the Near East and Egypt all their old religious customs and traditions and they were steeped in ancient legends which came directly from Mosaic times. The Moslems contributed their lore while the European Christian scientists contributed heir bit to the final doctrines which evolved.

What was the reason for such a process and why were they accepted by the rest of the civilized world at that time?

The Kabbalists, realizing that every single act of the mass of humanity was motivated by religion and base superstition, perhaps evolved their doctrines that they might practice their science with religious sanctions.

If the ignorant man or woman would not accept medical advice because that was witchcraft, then perhaps he or she *would* accept it when the physician accompanied the herb medicine or prescription by a talismanic seal which was said to have originated with Moses, father of Israel, and author of the early books of the Bible.

Gradually, the myth grew that the Holy Kabbalah was wholly authentic; that it was, in fact, as true as Scripture. This belief spread all through Europe and continued to grow in strength as time passed.

Thus, here we see a situation such as happened centuries before in Egypt. Just as the ancient Egyptian priests before Moses corrupted the Sacred Wisdom and distorted the Secret Keys until they would no longer unlock the gates of Paradise, so too, centuries later, the Philosophers of the 13th Century distorted the Sacred Kabbalah to meet their own needs.

This should not be construed as a denunciation of the Kabbalah. On the contrary many of its ideals were lofty. The Truths which it taught were Universal. Why many of these Truths were not included in the Scriptures and in other Canonical writings has been covered in another part of this book and need not be repeated here.

CHAPTER III.

CURIOSA OR "44 SECRET KEYS TO UNIVERSAL POWER"

In the preceding chapters your author has endeavored to show wherein the Biblical account of Moses differs from what must actually have occured.

In the last one hundred fifty years, many new and long hidden manuscripts and documents have been discovered which throw light upon the customs of the period we have under discussion.

We have learned *why* it was left out. It now remains to give tangible examples of the things that were left out.

All of the amulets, talismans, nostrums, prayers, conjurations, superstitions, traditions and general miscellaney which follow have been painstakingly gathered by your author from many sources and are to be considered authentic in every respect.

These are the *kind* of nostrums which the Ancients considered were the "Secret Keys to Universal Power" and which their traditions said were found by Moses in the River at Koptos. Each of them is typical of the period under discussion and in them may be seen a resemblance to many customs which have survived down to the present time.

If the subject matter seems to be disconnected and at times a particular subject isolated from all the others, it is because they have been gathered from various sources, different centuries and influenced greatly by those ancients who first wrote them down.

MAGICAL NAMES

A Prayer Used To Ask A Favor Of The Lord

In an ancient paryrus, your author purely by accident, came across a reference which rightly belongs in this present work. In this papyrus, various spells and conjurations are quoted.

Then we have the following:

"I call Thee, the headless one, that didst create heaven and earth, that didst create night and day. Thou art OSORONNOPHRIS, whom no man hath seen at any time . . . didst make men love one another. I am Moses, thy prophet, to whom thou didst commit thy mysteries, the ceremonies of Israel; thou didst produce the moist and dry and all manner of food. Listen to me: I am an angel of PHAPRO OSORONNOPHRIS; this is thy true name, handed down to the prophets of Israel."

WORDS OF POWER

The Ancient Egyptian custom of writing "words of power" upon stone goes back at least as far as 300 B.C. for we have a record of the fact that Unas, king of Egypt, when he died, had "a book with words of magical power" buried with him. Also Teta, king of Egypt, 326 B.C., had a book with him that "hath effect upon the heart of the Gods", thus enabling him to compel the spirits to do his bidding. This is what was written upon the stone:

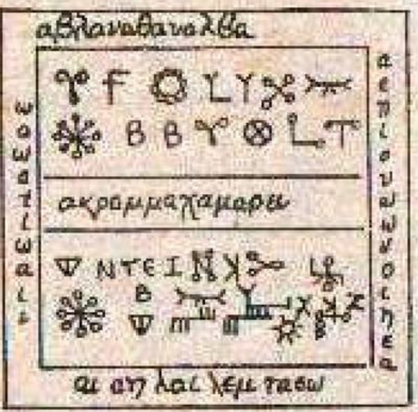


FIG. 1

SEAL TO GAIN THE LOVE OF ALL LIVING

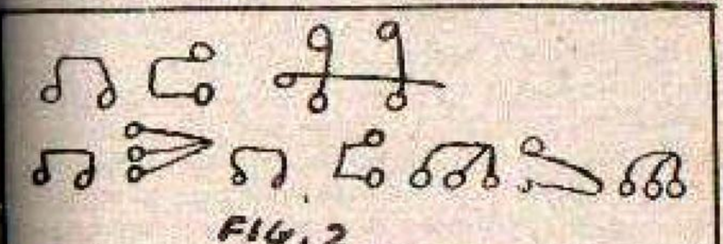


FIG. 2

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"Write these names and seals on the palms of thy ands and touch whomsoever thou wilt . . . and for the OVE OF ALL LIVING and to have power over all pirits call on this name: RUHIEL; or write it on parchment and keep it on thy flesh: and this is what thou shalt say: 'AZOR AZARIAH LAHABIEL HAZAM Y Y Y YEHO'"

SEAL SO THAT THE DEVIL SHALL SMITE AN ENEMY

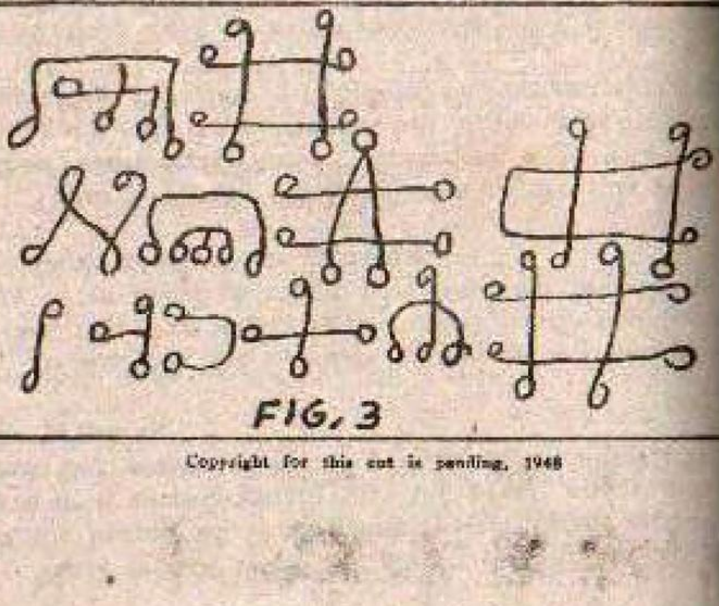

FIG. 3

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"Take a stone and throw it to a dog which shall bite it, and on it write these names and throw it in the house of thine enemy and thou shalt see wonders.

SEAL TO WREAK VENGEANCE UPON AN ENEMY

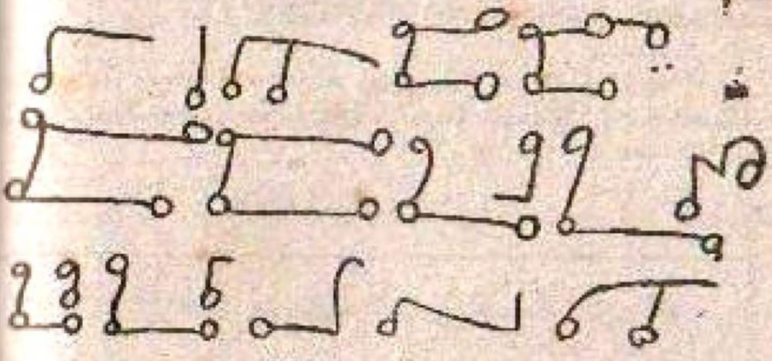

FIG. 4

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"Take this seal and wash it with water until it is clean and taking the water thereof and sprinkle it in the house of the ennemy on the second night of the week or the fourth of the week at the seventh hour."

SEAL USED TO DRIVE FORTH AN ENEMY SO THAT HE SHALL GO FROM PLACE TO PLACE

"Take dust from seven ovens and read over these names and pour the aforesaid dust into his house; and this is what thou shalt read: 'TAPHTIR SIZTAH KOTI KOT KOPHTITAH KAB TENFAH SAT HATOT WIPH TITAH'. And it shall be successful by the help of God."

SEAL:

"THIS IS WHAT SHALL EFFECT A MAN'S GROWING RICH AND BEING HIGH IN FAVOR BEFORE KINGS AND PRINCES".

"And this is it: 'Ayan Repha Selah Debi Yea Ye'ah Yezal Ketha Mewah Tesa 'Aikeah Yea Yewa Keaa' and i is proved and certain".

SEAL FOR LOVE

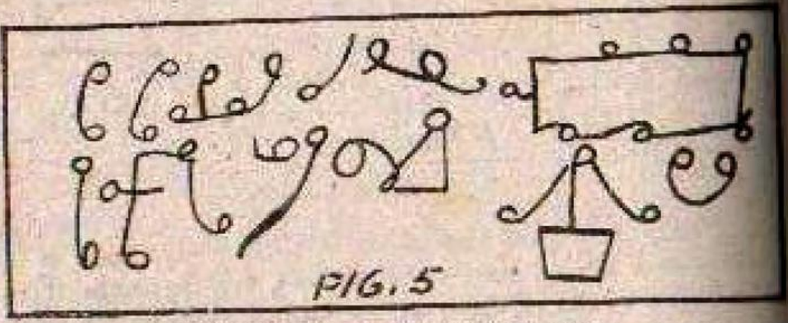

FIG. 5

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"Write on parchment and burn it in a great fir He shall put love for N———; son of N———, into the heart of N———; daughter of N———."

SEAL FOR WHOEVER WISHETH FOR A WOMAN AND HER FATHER WILL NOT GIVE HER

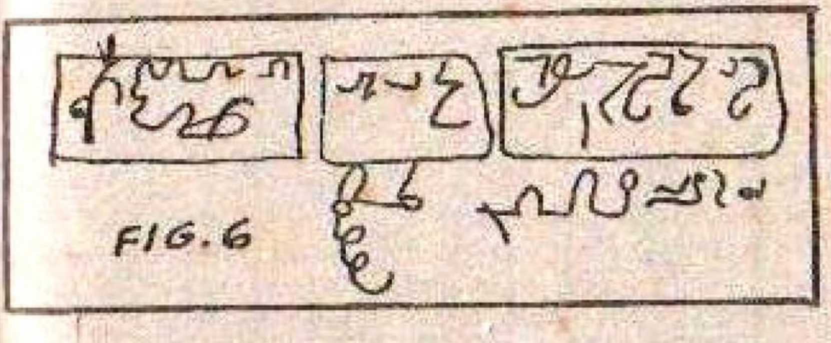

FIG. 6

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"Write on the back of the Seal the name of the daughter and that man who will not give her to him and thou salt burn it in a fire. This is the seal."

3 SEALS FOR LOVE BETWEEN A MAN AND HIS WIFE

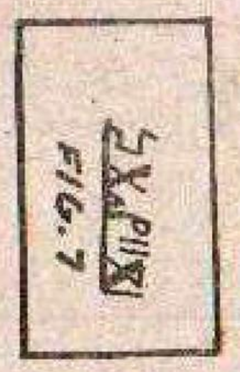
FIG. 7

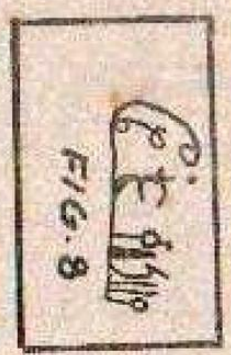
FIG. 8

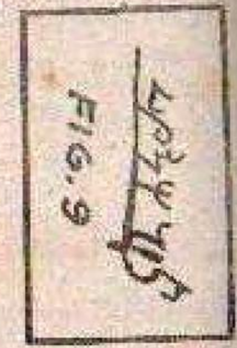
FIG. 9

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"Write these seals on three leaves in the name of N——, the son of N——; for the love of N——, daughter of N——; and he shall burn one each day."

SEAL "FOR EVERYTHING THAT THOU MAYST PROSPER THEREIN

"And if thou wishest to test it thou shalt write upon egg and bind a thread upon it, and it shall not be urnt. And this is what thou shalt write: 'Abririum, orium, Abrian, Abirmum, Unse Kadmaiah'".

SEAL FOR A WOMAN TO WINNETH LOVE

"Write on Parchment, "HASWATOS" and burn it til it becometh ashes, and put them in beer or whater drink man drinketh and they shall love thee."

SEAL TO PROSPER IN BUSINESS; AND EVERYTHING THAT THOU WISHEST

"Write on parchment and this is what thou shalt write: 'Ko to ant thou sluggard, connsider her ways and be wise: which hath no chief overseer, or ruler, how long wilt thou sleep, oh sluggard? When wilt thou rise out of thy sleep?' And take dust from an ant's hole and put it in the middle of the charm and hang it on the door of the workshop and thou shalt see marvels by God's help."

SEAL TO BRING COMFORT, PEACE AND REPOSE TO A MAN OR WOMAN

"Write on parchment this seal; and he shall put it on the table and this is what thou shalt write (on the back): 'WATH NEPHER'".

TO BRING A MAN OUT OR BRING HIM IN FROM A DISTANT PLACE

"Let him make a charm and write it on parchment in the name of that man and let him put it on his arm on the back thereof write: 'Wisksain Siksain Argin'."

NOSTRUM

FOR A WOMAN THAT HATH BEEN SEPARATED FROM HER HUSBAND AND WISHETH TO JOIN HIM

"Thou shalt take a hair of the woman, and a thread which she hath found on him (or from his clothes and dust from beneath her feet, and a little coriander seed, and thou shalt put them in a piece of cloth and bind it with the aforementioned thread and hang the cloth where the man is (or was) and thou shalt say (or inscribe upon the parchment seal) 'ANUSIN ANUSIN ATETIN ATELIN do ye subdue and bring N——, son of N—— swiftly, swiftly with speed, at once, at once, at once.' "

MAGIC WORDS OF LOVE

"Write this on three tablets (or parchment) and wash them in water or wine and give it to drink:

'ATMARU ATMARU KMARMADU ARMADU AKIPHU AKIPHU'."

ANOTHER NOSTRUM FOR LOVE

"Write (on parchment) and wash off in water: 'in the name of Aphiel and Haniel Maspaz Maspaz; in the name of Kasmiel Pnael Hithriel Haniel. Ye shall bind the spirit and soul and all the being of ———, the son of N———, for the love of N———, daughter of N———'."

ANOTHER NOSTRUM FOR LOVE

"Write these names on seven pieces of parchment and give them to eat to whomsoever thou wishest, and he shall come after thee: 'AKMAS AKMAS HONAH HAITUNIN BISUMIN HONAH GEDU, and it is proved."

SEAL TO RECOVER HIDDEN OR BURIED TREASURE

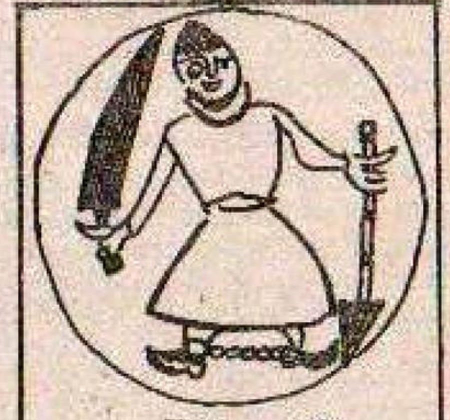

FIG. 10

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A Talisman which was exceted for the Ancient Syrians to enable the possessors to recover from the ruins of cities and buildings, the bottom of wells etc., the tresures supposed to be concealed in them as well as subterranean treasures guarded by certain Genii whose power over them could only be counteracted by the influence of spells and talismans.

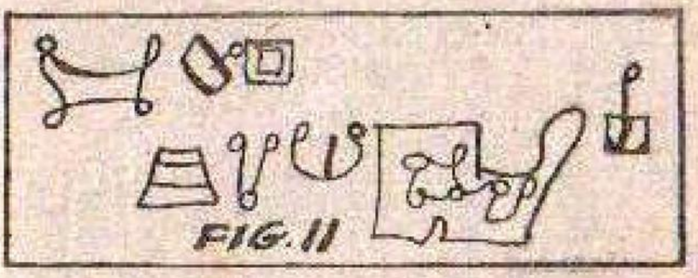

FIG. 11

An old Arab writer, IBN KHALDOUN says that to obtain the desired result and confirm the effect of the charm it is necessary to sacrifice a bird and sprinkle its blood on the talisman.

Another imprtant talsman consisted of the figure of a man drawing up with a cord a bucket from the bottom of a well.

The talisman above shows 7 figures which represent the Archangels Gabrail, Michail, Raphail, Azrail, Dedrail, Azrapheel and Shemkoel.

The sacrifice of the Bird perhaps was derived from the ordinance in LEVITICUS XIV, 5. relative to the cleansing of lepers.

AN AMULET CALLED 'THE IDOL OF THE DRUSES

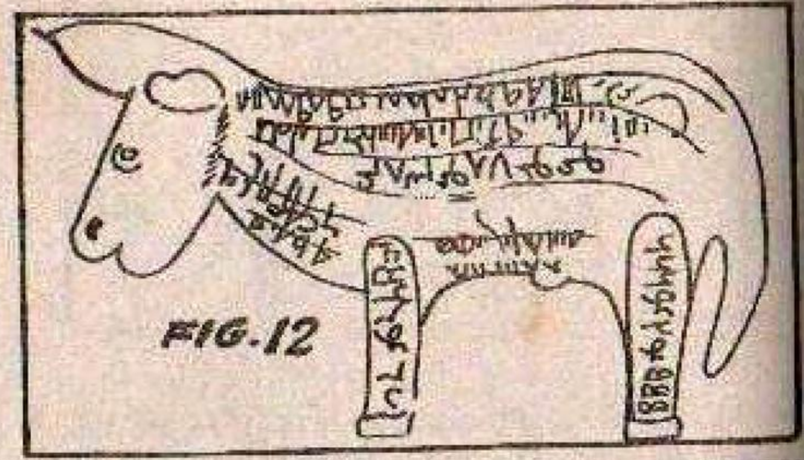
FIG. 12

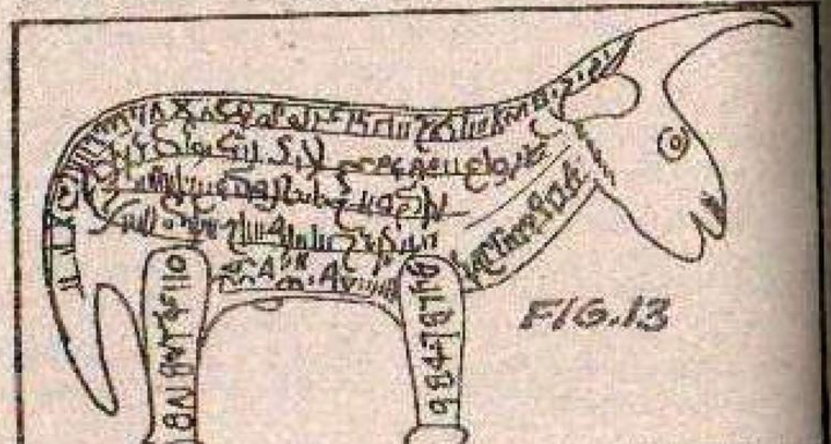
FIG. 13

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This, according to Lindsay, was the representation of a Calf. The Druses were a people whose origin has been of considerable dispute. This talisman has properties similar to that of Fig. 12 and it exhibits characters very similar to those on Fig. 13.

A PROTECTION AMULET

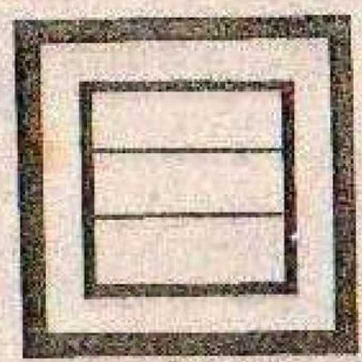

FIG. 14

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This Magical Design was known as the Protective Square, according to Lindsay. It consisted of a square, wihin a square, the former being divided into 3 compartments after the plan of a double walled and many chambered castle indicating the protective character of the charm.

THE MAGIC BOUGH

A Charm Against Evil

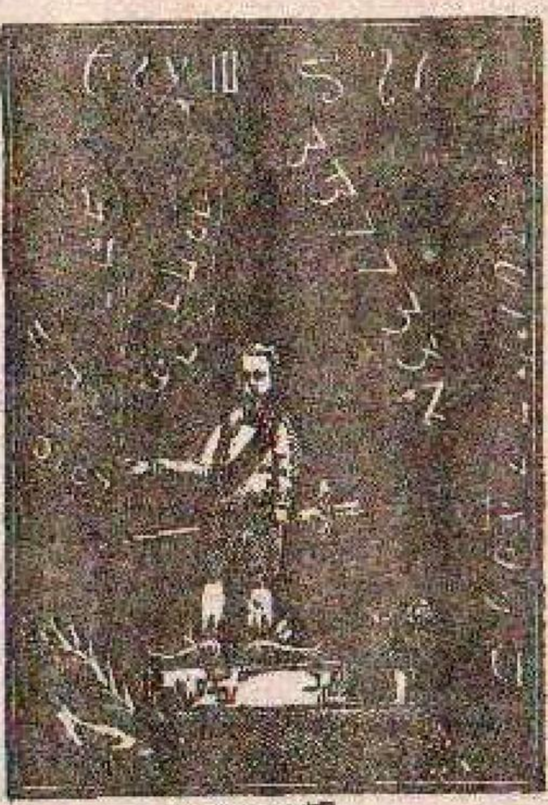

FIG. 15

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According to Montgomery, this illustrates a protecing talisman. The seal shows a sorcerer waiving in his hand the "Magic Bough" which is held aloft to repel demons. This could be either a date palm, pomegranate or tamark. The dagger in the LEFT hand is used (symbolically) to pin down any demons or evil spirits which might come near.

7 HOLY OILS

Whose Use Was Contemporary with Moses)

According to British Museum fragments (#6122, 123, 29421) OILS were used by the ancients to annoint he body. This applied not only to the living but to the ead. The HOLY OILS were SEVEN in number and ere called:

ETH-HEB * HEKNU * SEFTH * NEMU * TUAUT *
A-ASH HA-ENT-THEHENNU.

* * * * *

ECIPES, NOSTRUMS AND PRAYERS FROM "THE
SWORD OF MOSES", SOMETIMES CALLED "THE
NINTH AND TENTH BOOKS OF MOSES".

UTHOR'S NOTE:

In About Book Nine, Chapter IV we read of the ewly discovered "Sword of Moses" and how it was lleged to have been the last work of Moses before e died.

This ancient manuscript goes on to say that the ngels had communicated to Moses a propitious thing r the proper time. All of these words were of the ving God of the Universe; and they told Moses:

"If thou wisheth to use this Sword and to transmit it to the following generations, then know that the man who decides to use it must first free himself 3 days previously from accidental pollution from everything unclean; eat and drink once every evening and must eat the bread from a pure man and wash his hands first in salt; and no one is to know that he intends to use this Sword as they (the rituals, nostrums and prayers) are practiced only in secret and are not communicated but to the chaste and pure.'

"On the first day bathe once and no more, and pray three times daily after each prayer recite: 'If anyone is desirous of using this Sword by which Moses, son of Amram, perfect from his God and and every miracle, marvel and prodigy are performed, then speak to me in the following manner, read before me this and that and conjure in such and such wise, and I will instantly be prevailed upon and be well disposed towards you, and I will give you authority over this Sword by which to fulfill all that you desire and all will hasten to listen and serve you and your eyes will be illuminated and your heart will see and behold all that is hidden and your size will be increased."

After the foregoing preambe there appears a great number of recipies, nostrums and prayers for various purposes, the most interesting of which your author has selected and set forto herewith, translated from the original Syrian Rabbinical Text.

*NOTE:

The original manuscript before listing the recipes, nostrums etc., gave these two prayers:

PRAYER NO. 1

"In the name of the Lord of all the holy ones, may this 'Sword' be effectual to do my services, and may the Lord of it approach to serve me and may all these powers be delivered over to me so that I may be able to use them as they were delivered to Moses, son of Amram, perfect from his God and no harm befalling him!"

PRAYER NO. 2

"I conjure you, strong spirits, in the name of God, the mighty hero, IH, IHVH, IHVH, I, N———, son of N———. Verily this is Sword of Moses with which he accomplished his miracles and mighty deeds; and destroyed all kinds of witchcraft; and it had been revealed to Moses in the bush, when the great and glorious Name was delivered to him. Take care of it and it will take care of thee. If thou approachest fire it will not burn thee, and it will preserve thee from every evil in the world."

Now apparently prayer No. 1 was used in connection with any nostrum where one was instructed to WRITE something, for the "Sword" says specifically; "and upon every amulet that you write from this Sword, write first "and then follows prayer No. 1 quoted above.

The "Sword" goes on to say that "every hour is proper for man to pray but the first 3 hours of the morning are the best for results." Then follows prayer No. 2 quoted above.

So it may be seen that where one is instructed in the recipe or nostrum to write something, prayer No. 1 should be written together with the sacred "key" words. If the nostrum DOES NOT call for writing, then prayer No. 2 should be *read or recited* first! In the following nostrums the proper prayer is indicated.

NOSTRUM SM-1 (Prayer No. 1)

"If at the full moon a man wishes to unite a woman with a man that they should be as one to one another, to destroy the spirits, demons and satans, to free a man and for every other thing, take a red bowl and upon it write: "ITTALAINMA'."

NOSTRUM SM-2 (Prayer No. 2)

"For an evil occurance, say: 'INTHIEL' over seven cups of water filled from the river, and throw then over the head."

NOSTRUM SM-3 (Prayer No. 1)

"To conjure a Spirit, write on a laurel leaf: 'I conjure thee Prince, whose name is ABRAKSAS, in the name of TRGIAOB, that thou comest to me and revealest to me all that I ask of thee, and that thou shalt not tarry.'; and the one bound by thee will come down and reveal himself to thee."

NOSTRUM SM-4 (Prayer No. 1)

"If thou wishest a woman to follow thee, take thy blood and write her name upon a newly laid egg and say towards her: 'RAMPEL'."

NOSTRUM SM-5 (Prayer No. 1)

"If thou wishest that a woman is to follow thee write thy name and her name with thy blood upon her door and the same upon thy door and repeat the word, 'MAKTIEL, "

NOSTROM SM-6 (Prayer No. 2)

"To conquer or collect take dust from thy house and say over it SEVEN TIMES in the road of the town, the word 'ARIAS'; and then take dust from the road and do likewise and throw it into thy house."

NOSTRUM SM-7 (Prayer No. 1)

"To send dreams to your neighbors write, 'SOFIEL' upon a plate of silver (piece of silver) and place it in the mouth of a cock and kill it. When it has gone down his mouth take it out of the mouth and put it be between its legs and burn it at the end of a wall and put thy foot upon it and say this: 'In the name of I, a swift messenger is to go and torment N N in his dreams until he will fulfill my wish!'"

NOSTRUM SM-8 (Prayer No. 2)

"To influence a man's heart say 'TRSIEL' over a piece of raw meat and give it to him to eat."

NOSTRUM SM-9 (Prayer No. 2)

"If a man does not know what a man is ailing from soak mullein in water and say, 'MBRIEL' over it and let him drink it when he is thirsty."

NOSTRUM SM-10 (Prayer No. 1)

"To catch the eye (that is to remove evil influences) write 'SHEKINAH' upon a scroll (piece of parchment) and expose it in a wicker basket to the stars, but you must not speak when writing."

NOSTRUM SM-11 (Prayer No. 1)

"To remember immediately all that thou learnest, write on a newly laid egg, 'AVZHIA' and then wash it off with strong wine early in the morning and drink it and do not eat anything for three hours.

NOSTRUM SM-12 (Prayer No. 2)

"To bind thieves and robbers say, 'ADIR' and whilst saying it put your little finger in the ear."

NOSTRUM SM-13 (Prayer No. 2)

"To guard thy house from thieves say, 'ADIR' one hundred thirty times over a cup of water and pour it out round thy roof."

NOSTRUM SM-14

"To get information through a dream take balm and write upon parchment, 'CHARTIS HIERATIKON' and repeat the 'Sword' (prayer No. 2) in front of a light (candle) and put out the light with a stick of olive wood (that is, newly cut), and lie down."

NOSTRUM SM-15

"To subdue a woman, write with the blood of thy hand thy name upon thy gate (or door) and write thy name upon a scroll of leather (parchment) with blood of thy finger and say the 'Sword' (prayer No. 2) and she will come to thee."

NOSTRUM SM-16

"To destroy thy enemy (symbolically), take a laden plate and some of his hair and clothes, and say the 'Sword' (prayer No. 2) over them and bury them in a deserted house and he will fall down.

NOSTRUM SM-17

"To obtain anything thou likest, take into thy right hand, worm-wood, and say over it the 'Sword' (prayer No. 2) facing the sun and everything will be fulfilled, and purify thyself for seven days, and thou wilt prosper in everything. Do kind deeds to thy friends, take heed not to take an oath (or curse) and walk modestly, and thus thou wilt prosper."

NOSTRUM SM-18 (Prayer No. 1)

"Write 'X' upon the palm of thy hand, then take a new lamp and fill it with olive oil and naptha, and put on new clean clothes, and sleep in a clean house, and the angel will come at once and wake thee and reveal unto thee everything that thou wishest."

I give the following Revelations and place where each is recorded:

REVELATION TO	BOOK	CHAPTER	VERSE
1. Abraham	Genesis	15	1
2. Isaac	"	26	2
3. Jacob	"	28	13
4. Joseph	"	35	1,9
Joseph	"	45	5,7,9
Joseph	"	46	2,3
5. Moses	Exodus	3	4,5
Moses	"	6	2-8
Moses	"	20	1,2
6. Aaron	Numbers	18	1,8
7. Balaam	"	24	4
8. Joshua	Joshua	1	1
Joshua	"	10	12,14
9. Deborah	Judges	4	4
10. Gideon	"	6	11,25
11. Jephtha	"	11	29
12. Manoah's Wife	"	13	3,9
13. Sampson	"	13	25
Sampson	"	15	19
14. Samuel	I Samuel	3	10
15. David	"	23	10
David	II Samuel	2	1
16. Nathan	"	12	1,7
17. Gad (David's Seer)	"	24	10,12
18. Solomon	I Kings	3	5
Solomon	"	9	8
19. A man of God	"	13	1
20. Jehu	"	16	1
21. Micaiah	"	22	19
22. Elijah	"	17	2
23. Elisha	II Kings	2	21
24. Isaiah	"	10	10

25.	Huldah the Prophetess		22	15
26.	Nathan	I Chron.	17	3
27.	Azariah	II Chron.	15	1-8
28.	Shemaiah	"	12	5
29.	Jahaziel	II Chron.	20	14
30.	Zechariah	II Chron.	24	20
31.	Haggai	Ezra	5	1
32.	Ezra	Ezra	6	14
	Ezra	Ezra	7	6
33.	The man of God that came to Amaziah	Ezra	25	7
34.	The Prophet sent to Amaziah	II Chron.	25	15
35.	Jeremiah	Jeremiah	1	1
36.	Nehemiah	Nehemiah	1	1
37.	Esther	Esther		
38.	Job	Job	38	1
39.	Ezekiel	Ezekiel	1	1
40.	Daniel	Daniel		
41.	Hosea	Hosea	1	1
42.	Joel	Joel	1	1
43.	Amos	Amos	1	3
44.	Obadiah	Obadiah	1	1
45.	Jonah	Jonah	1	1
46.	Micah	Micah	1	1
47.	Nahum	Nahum		
48.	Habakkuk	Habak.	1	1
49.	Zephariah	Zeph.	1	1
50.	Malachi	Malachi	1	1
51.	Haggai	Haggai	1	1
52.	Iddo	Haggai	2	1

(Continued on Page 103)

NOSTRUM SM-19 (Prayer No. 1)

"If thou wishest to heal a man from enchantment or from an evil spirit draw the picture of a man on virgin parchment with both hands outstretched, under the *right hand* draw the image of a little man, and write on his shoulder, 'ARIEL': at his feet draw the image of another man, but draw it with red ink, for this is an angel appointed over fire and write on his shoulder or forehead, 'LAHABIEL', and under them the following conjuration: 'I conjure thee, Raphael, thou and thy servants who are called by thy name, and whose name is included in their names, viz: RAHABIEL, PHANIEL, ARIEL, LAHABIEL, in the name of AZBUGA, that thou healest so and so from all illness, from all hurt and from all evil spirits. Amen, Amen, Amen, Sela, Sela, Sela'."

A NOSTRUM FOR PRODUCING DREAMS
(From A. Wiedeman's *"Religion of Ancient Egypt"*

"Take a cat, black all over, and which has been killed: prepare a writing tablet, and write the following with a solution of myrrh, and (also) the dream which thou desirest to be sent, and put it in the mouth of the cat."

The text to be transcribed runs: "Keimi, Keimi, I am the Great One in whose mouth rests MOMMONA, THOTH, NAMUMBRE, KARIKHA, KENYRYO, PAARMINATHON, the sacred Ian iee ieu a eoi who is above the heaven * * * I named thy glorious name, the name for all needs. Put thyself in connection with N. N. Hidden One. God, with respect to this name, which APOLLOBEX also used."

IN THE NEW TESTAMENT

53.	Joseph	Matthew	1	20
54.	John the Baptist	"	3	15
55.	John the Baptist	"	2	14
56.	Peter Simon	"		
57.	Andrew	"		
58.	James	"		
59.	John, the son of Zebedee	"		
60.	Philip	"	10	2
61.	Bartholomew	"		
62.	Thomas	"		
63.	James	"		
64.	Thaddeus	"		
65.	Simon of Canaanite	"		
66.	Judas Iscariot	"		
67.	Paul	Acts	9	6
68.	Philip	"	8	26
69.	Mark	Mark		
70.	Luke	Luke		
71.	Stephen	Acts	7	55
72.	John the Divine	Revelation		

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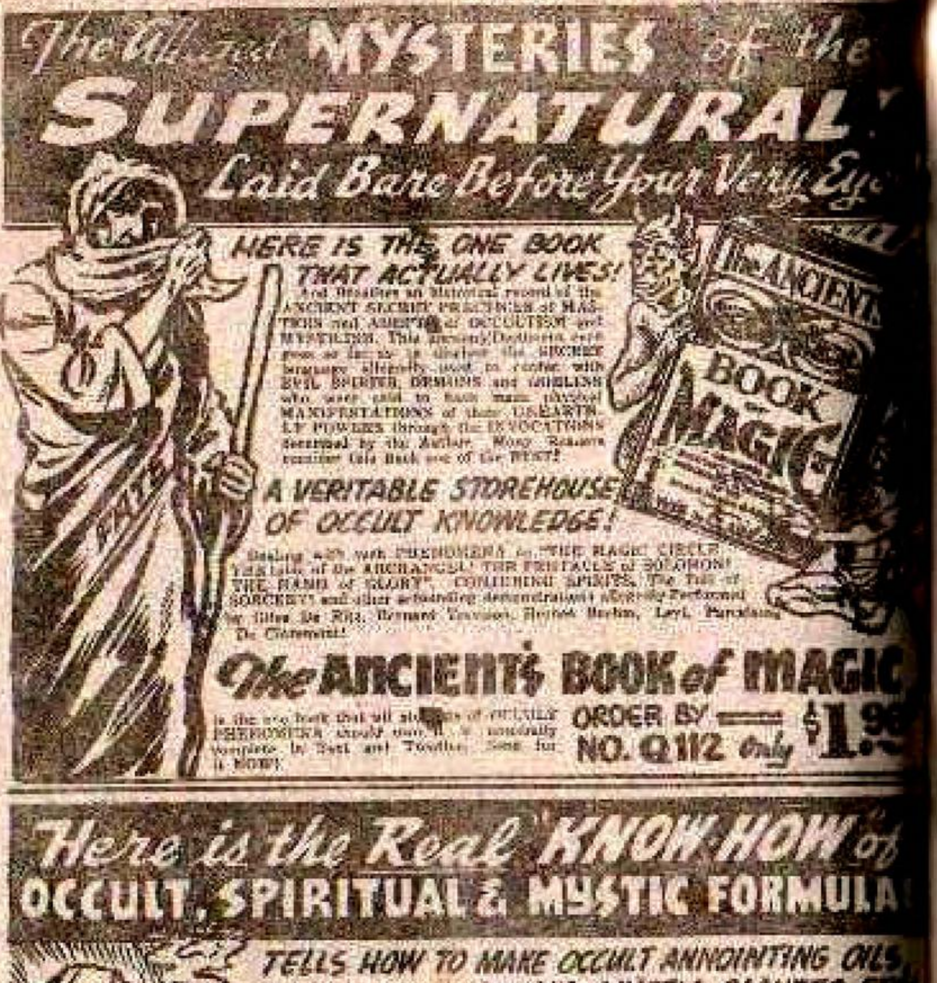
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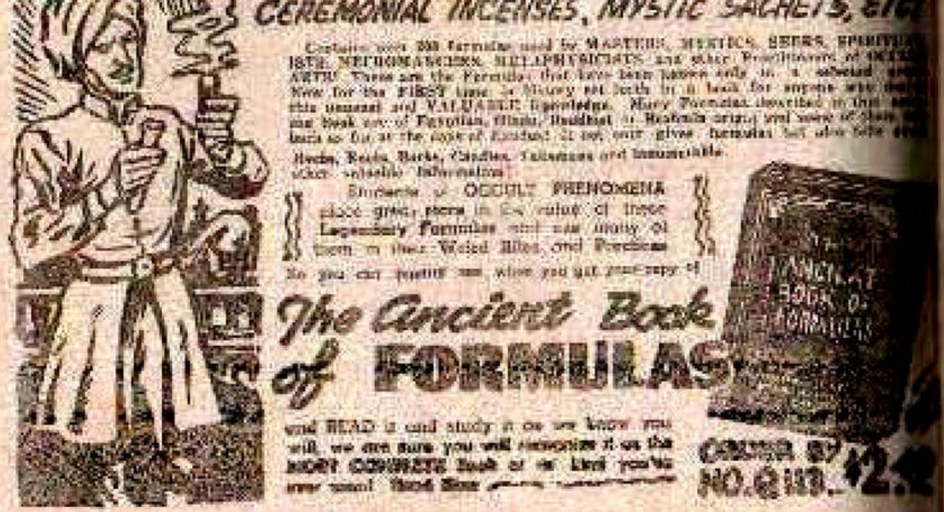
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